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147  
**JOURNAL OF A TOUR**

THROUGH

**THE NORTH OF ENGLAND**

AND PARTS OF

**SCOTLAND,**

WITH

**REMARKS ON THE PRESENT STATE**

OF THE

**ESTABLISHED CHURCH OF SCOTLAND,**

And the different Secessions therefrom.

TOGETHER WITH

*Reflections on some Party Distinctions in England;*

SHewing THE ORIGIN OF THESE DISPUTES, AND THE CAUSES  
OF THEIR SEPARATION.

Designed to promote Brotherly Love and Forbearance among

**CHRISTIANS OF ALL DENOMINATIONS.**

ALSO.

*Some Remarks on the Propriety of what is called*

**LAY AND ITINERANT PREACHING.**

BY

**ROWLAND HILL, A. M.**

LATE OF ST. JOHN'S COLLEGE, CAMBRIDGE, AND MINISTER  
OF SURRY CHAPEL.

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Mr. OGLE and Mr. GUTHRIE, Edinburgh;  
and Mr. OGLE, Glasgow.

1799.

METHODIST  
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*Just Published, by the same Author,*

THE SECOND EDITION OF  
DIVINE HYMNS FOR CHILDREN;  
ATTEMPTED IN EASY LANGUAGE.

*Being designed as a Supplement to Dr. Watts's Divine Songs.*

ALSO,

INSTRUCTIONS FOR CHILDREN;

OR,

*A Token of Love to the rising Generation.*

WITH ADDITIONS.

MAB

M147

TO

ROBERT HALDANE, ESQ.

EDINBURGH.

DEAR SIR,

AS it was by your invitation I ventured upon my late visit to Scotland, I further comply with your request in printing my Journal, for public inspection, together with such strictures and remarks as have occurred during my stay in those parts.

Having previously entertained a high opinion of the state of religion and religious knowledge in the North, you know, by my correspondence with you and your Brother, with what caution I was persuaded to undertake the journey. I always conceived, that though error and formality had made their inroads into Scotland, yet that the Gospel interest was attended with a superior

A

glory



glory in opposition, to all the attempts of the mere heathen moralist; or others, the more avowed enemies of the Gospel.

On my arrival in Edinburgh, I was grieved to find the cause of religion so much below the standard I had conceived. I observed, with regret, that good men, fettered by the trammels of education, or by the laws of their different churches, by no means exerted themselves as the sacred cause most assuredly demands.

As matters thus opened to my view, I was the less embarrassed; and the path of duty appeared much more plain before me.---My prayer was answered, "Teach me the way in which I should go, for I lift up my soul unto thee." As I trust, I heard the voice of a gracious Providence distinctly say, "This is the way, walk ye in it."

Left,

Left, therefore, my fears should be the fears of others, I shall write with the greater freedom, that all who read may judge for themselves. If “in simplicity and in godly sincerity we have our conversation in the world,” we need not be ashamed of any part of our conduct. We may tell the world all we do, and all we mean, without a blush.

But still the task before me is difficult. The very style of a Journal is egotism. For this reason, till on the present occasion, I have never troubled the world with any of these *stories* respecting myself; but now the cause seems to demand it.—This you requested, and I promised to comply. I first present you with the Journal, and conclude with my Observations and Remarks.

I trust, my dear Sir, it is the prayer of my heart, that you may be blessed with the most abundant success in all your attempts to promote the glory of God in the salvation of mankind. And may your Brother, and his worthy colleague, Mr. Aikman, in their disinterested zeal, and the devotedness of their spirits, continue to preach Jesus among thousands in those parts where multitudes are perishing in complete ignorance, till they are crowned with all the success their hearts could wish.

I am,

With much Affection,

Your's,

In the Love and Fellowship of  
the Gospel,

ROWLAND HILL.



## P R E F A C E.

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**T**HE Reader is requested to consider, that the first design of this Publication was to have been limited to a Journal and a few Observations and Remarks. The Journal was soon completed, and sent into the North to be printed among the people for whom it was originally designed. After I had in a measure finished my Remarks, which swelled far beyond the size at first intended, I consulted some respectable characters from Scotland now resident among us, who advised me to give some further scope to discussion, and to print in London. I therefore requested the return of my Journal, and pursued my Remarks. But before I could receive it, the severity of the season prevented all communications between us and Scotland.

As soon as the Journal arrived, though after a very considerable delay, I sent the  
work

work to the press, and have hastened the publication as speedily as a variety of avocations would admit.

The candid Reader is also further requested to remember, that no ill design could have influenced my mind on the free remarks made on different parties ; my only aim being to unite those who are separated. God is my witness, I love all of my Master's family wherever I find them, and however unhappily disjointed and divided among themselves, and from each other, I ardently long for that day when the uniting spirit of the Gospel may constrain us to be all as one in him our "living Head," that all the building fitly framed together may grow into a holy temple unto the Lord. Wherever, therefore, I find the Church, where the Master's presence is vouchsafed, to withdraw and to be absent seems to me to be an immediate affront to him whose gracious presence they enjoy. Am I wiser than my Master, to know with whom I should unite ? Or can I do wrong if I follow his holy footsteps wherever he may condescend to lead ?

I request

I request it may be further noticed, that having written at a distance from the seat of immediate information, if in any respect I have been incorrect, it was with no intentional design to misrepresent any party whatever by illiberal, unjust, or unfair remarks: and as I have the highest respect for the uprightness and good intention of the Seceders, I am glad I have lately received sufficient information to begin with an apology for what will be found in the body of the Pamphlet. I have expressed myself in strong terms against the Solemn League and Covenant, as breathing the language of avowed persecution, lamenting only that real Christians should take such an Unchristian oath. But I am informed many of the Burgher Seceders entirely disown those offensive and obnoxious clauses, and abide by the Covenant only as it relates to their own Church discipline, and the excellent truths contained in the Confession of Faith of the Church of Scotland. Though this takes off the edge of censure in one point of view, yet I fear in many respects, too much remains of the evil of a limited and contracted spirit, so contrary to the spirit and temper of the Gospel.

If,



If, therefore, the design of this Publication be answered, in pulling down a party spirit in any, and in preventing others from entering into further party designs among themselves, and if thereby Christians be taught to love each other more fervently, I shall triumph in the sneer of the angry bigot of every sect, and rejoice that I have been honoured in rendering essential service to the cause of Christ, by promoting the grace of love among serious Christians of every denomination.

# JOURNAL,

&c. &c.

LORD'S DAY, JULY 15, 1798.

**H**AVING attended the afternoon service at Wotten Underedge, left the pleasant spot of my retirement, on my way to the North; reached Frampton, and gave them an evening sermon. This place, when I first knew Gloucestershire, was filled with brutal persecutors;—since they have been favoured with the Gospel, they have been wonderfully softened. We first preached to them in the street, but they have now a place of worship erected, and well attended by a decent and respectable congregation.

Monday, July 16. Reached Worcester, preached from John iii. 36. in the Chapel in the late Lady Huntingdon's connection. Here, I well remember, when quite a youth, the affection and hospitality of the late Mr. Skinner; a person of respectability, well known in that city. His house was affection-

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ately

ately open for the preaching of the Gospel, and it was considered as a great matter to collect sufficient hearers to fill the upper rooms of his house. There are now several Ministers of different denominations; and the people having a thirst to hear, their places of worship are respectably attended.

Tuesday, July 17. Preached at Kidderminster at noon, from Luke vii. 50. Some years ago, much harm was done to this congregation by the injudicious candour and liberality of their late Minister, Mr. Faucet, though his name, as it respects his own character, should be mentioned with honour; yet by his indiscriminate admission of all sorts into his pulpit, after his death a division took place. Ministers who did not preach the truth as it is in Jesus, were no longer admitted, and the *wide* party withdrew. *Some of all sorts* are still admitted, provided they are of *the right sort*. There is now a good and proper kind of candour among this people, which makes me ever happy to serve them; and one thing I have always remarked, whenever I have preached there the place has been well attended by the poor: this is a good token in their favour. That congregation is surely forsaken of the Lord, which is forsaken by the poor. O for that glorious day, when all the friends of the Gospel shall be as one! While we have nothing in  
view



view but to promote the great salvation of God our Saviour, surely matters of less importance should give way to the greater.

The same evening, reached Wolverhampton; preached to a full congregation in the Dissenting Meeting-house; the subject Rev. xxi. 3. I shall be happy, if ever I again travel through those parts, to pay them another visit, by way of testifying my esteem for the kindness and love I there received.

Wednesday, July 18. Reached Hanley, near Newcastle, Staffordshire. Many years ago I visited this place, out of respect to my most worthy friend, Mr. Neale, of London, who had been a warm supporter of the cause of religion among them. A place of worship was built here upon the most enlarged principles, merely to make known the Gospel of our redemption; and so may it ever abide. They enjoy the privilege of having the lively oracles of God delivered among them in a lively manner. I preached to a numerous congregation, from John iii. 36.

Thursday, July 19. Macclesfield—A visit to this town was a peculiar pleasure and satisfaction to my mind. Mr. Simpson, the Minister of the New Church,

Church, is my dear old friend. Our acquaintance commenced at Cambridge. Being of the same College, our custom was to read with each other the Greek Testament, and other evangelical publications; these meetings we always concluded with prayer. The University then was almost in total darkness. No wonder, therefore, if, for such exercises, and for some other strong symptoms of a *methodistical bias*, we were speedily marked, and had the honour of being pointed at as the curiosities of the day. This did good. Others soon joined us, to the number of ten or twelve. Some of them were *Nicodemian disciples*; others have proved bold and useful Ministers; and some of them, I trust, have been taken to glory.

Blessed be God, things now bear a more pleasing aspect in that University. The Gospel is at present not only faithfully preached by Mr. Simeon and others, but many young men are training up, who I trust will, if worldly prudence and the fear of man prevent not, prove a blessing to the Church, by preaching with fervency and zeal her long-neglected doctrines to the consciences of their hearers. During my residence at this seat of learning, even drunkenness and whoredom were deemed less exceptionable practices in a candidate for the Ministry than visiting the sick and imprisoned, and expounding

ing the Scriptures in private houses. For these last mentioned offences I met with no less than six refusals, before I gained admission into the Ministry of the Established Church; but, blessed be God, all this proved for the furtherance of the Gospel. "The wrath of man shall praise him, and the remainder thereof shall he restrain." It is our privilege to be "careful for nothing." My very affectionate old friend was anxious that I should preach to the people of his charge, though it was not the regular evening for his lecture. His large church presented a very serious and crowded congregation, to whom I attempted to explain the mind that was in Christ Jesus, and its consequent effects on the Christian, from Phil. ii. 5.

The daughter of my dear brother was then in a consumption, just ready to be dissolved and to be with Christ. "In patience she possessed her soul." Her frame was most lovely. Happy are the families who have such a Master! Happy the people who have such a Minister! and happy the children who have such a Parent!

Friday, July 20. My next stage was to Manchester. Here again I was affectionately received by Mr. Smythe, Minister of St. Clement's Church, who did not wait the formality of a regular  
lecture



lecture evening, but published for a service. The church was filled with a solemn and attentive auditory. The subject, the eternal obligations of the Law, and our free salvation by the Gospel, from 2 Cor. iii. 18.

My first intimate acquaintance with Mr. Smythe was at Dublin, he being then the Minister of Bethesda Chapel. How he was dislodged thence, tell it not in Gath, publish it not in the streets of Askelon. God however has brought good out of evil. Mr. Smythe is happily situated at Manchester; and that most valuable servant of God, Mr. Walker, one of the Fellows of the Dublin University, is now in that chapel. He is happily adapted to his situation; and O that he may arouse and alarm the unhappy people from the fatal stupor and superstition which almost universally prevail through that kingdom!

Saturday, July 21. Reached Garstang, gave an evening exhortation in the Dissenting Chapel, from John iv. 24.

Lord's Day, July 22. Arrived at Lancaster by nine o'clock in the morning. Here I had spent a few Sabbaths many years ago. I trust things are not upon the decline, though I fear the people in general are negligent and supine. The congregation

tion in the morning was large. I preached from John xv. 7. on the infinite blessedness of our union with Christ. In the afternoon, I was a hearer of their Minister, Mr. Cherrier; I trust an affectionate and good man. In the evening the place overflowed. As the people's curiosity seemed to be excited, had I not been limited by time, I should have been happy in availing myself of this call of Providence, by preaching to the multitude in the open air. It is always the most pleasant circumstance to my mind, when the necessity of field-preaching recommends itself. To human nature this is a disgraceful office, and from such a corrupted principle, I feel myself much more inclined to caution and timidity than to boldness and zeal. The evening subject was Rom. i. 15. the Gospel of "Christ is all in all;" to glory in it should be our glory, while to be ashamed of it is our greatest disgrace.

Monday, July 23. Preached at Kendal. This town I fear partakes of the nature of Sardis. The Meeting House is large, and a decent company attended. I endeavoured to explain the nature of the Law and the Gospel, from Rom. iii. 23, 24.

I designed to have passed the next evening at Penrith, but was told that no notice had been sent before, for that no one would receive me. I hope  
some

some Gospel Hero in the neighbourhood will make it a point to besiege that town. The inhabitants, as report says, are awfully dead in trespasses and sins. I am informed that even the few Dissenters there, are dissenters from many of the invaluable truths of the Gospel.

Having this day unexpectedly at my disposal, I went a little out of the way to see some of the Cumberland and Westmoreland lakes, and was highly gratified with the grandeur and romanticity of the prospects. Nothing I confess would tempt me out of the way of duty so much as the sight of such bold and majestic scenery. Every thing has its snare; and even things lawful may be enjoyed in an unlawful and unwarrantable manner. Property may be improperly expended, and time unwarrantably wasted.

Wednesday, July 24. Preached to a moderate congregation at Carlisle, in a small chapel, built by the late Lady Glenorchy. Passed the evening at the Grapes Inn, but could not prevail upon my hospitable host or hostess to take any thing for my accommodations. This I mention as a token of respect for the kind reception given to a stranger, as it was done in the name of the Lord Jesus. They gave much more than a cup of cold water to



an unworthy prophet in thy name; may they receive much more than a prophet's reward! There seems to be an awful death prevailing over the people of this town, though they have not wanted the blessing of some most faithful Gospel sermons from the Dean of the Cathedral, and from his brother the late Mr. Milner, of Hull, whose abundant services to the Church of Christ, not only as a Preacher, but as an ecclesiastical Historian \*, together with his other useful publications, will render his name deservedly respected by all lovers of the Gospel, and of good and useful literature.

Having had no opportunity to appoint different stages at which to preach between Carlisle and Edinburgh, I spent the Thursday evening at Langham. It happened to be the time of their public fair; and a sad example it exhibited, on my first night's lodging in Scotland, of the opposite to what I expected to find of decency and good behaviour among the people in those parts. The fair was a downright revel; dancing, drunkenness and lasciviousness.

\* Those who wish to discover the pure stream of divine truth, as it found its channel through all the erroneous doctrines, superstitions, and wretched ecclesiastical cabals that disgraced the Church, so called, down to the Reformation, will find much to commend in that useful publication, making some allowance for the worthy Author, whose sentiments, perhaps, might have been more correct according to scripture rule, if less favourable to a high Church discipline.

seemed to be the principal motive which had brought them together. In England I scarce ever saw a more disgraceful assemblage; and in some parts of Wales I have passed through large fairs, when it was pleasant to behold the innocent and well ordered bustle of the day. After their traffic had ended, all returned at an early hour, with scarce an instance of a sober person's being disgusted by a reprobate, or insulted by a drunkard.

Fairs for cattle and the productions of husbandry are certainly necessary; but as there is sufficient competition in every market town to prevent monopoly, the exposing of shop goods at a public fair has every mischievous effect, without doing the least possible good. But a greater evil still is found in stalls for toys and trash. Here every thoughtless parent runs to purchase some alluring object for a child; the child's curiosity is excited, and as the year returns, his curiosity is again to be gratified. Here he sees all that is bad, and his corrupted nature feeds upon it; as he grows up his passions gain strength for the gratification of every abominable desire, and his ruin follows, unless prevented by a miracle of grace.

As the same horse, with a light vehicle, conveyed me and my servant from stage to stage, the next being a long one, I was under the necessity of  
 spending

spending the night in this temporary hell; but that I might enjoy a little respite from the wretched tumult, I took my evening's walk out of the town by the side of a pleasant romantic river. Here I was very kindly accosted by a gentleman, who I conceive was the Minister of the parish, and who, with much hospitality, offered me every accommodation his house could afford from the confusion of the town; but having already procured a private lodging, I declined his very friendly offer. While we were in conversation, Messrs. James Haldane and Aikman passed by. These gentlemen were then unknown to me. I was told, but in very candid language, their errand and design; that it was a marvellous circumstance, quite a phenomenon, that an East-India Captain, a gentleman of good family and connexions, should turn out an Itinerant Street Preacher; that he should travel from town to town, and all against his own interest and character. With much candor, however, the stranger lamented that some had attempted to persecute, though on different occasions they had made pretty free with the established Clergy. It is hardly just, however, to say we speak against a people when we only can speak against their faults. This information was enough for me. I immediately sought out the Itinerants diligently, and found them in the same tumultuous mess, and at the same inn. When I inquired for them of the landlady,



she told me she supposed I meant the two *priests* that were in her house; but she could not satisfy me *what religion they were of*. The two priests, however, and myself soon met, and to our mutual satisfaction passed the evening together; and early the next morning I pursued my journey. I stopt to bait at Hawick. While there, I sauntered into the church yard, and was present at a funeral. Ignorant of their method of interment, there being no Minister to attend, nor any religious exercise performed on these occasions, I said to some of the bystanders, "Your funerals are soon over." An old woman, more loquacious than the rest, soon discovered I was from England, and gave me to understand, that prayers on these occasions could be of no use to the dead. She, supposing me to be one of those poor ignorant, prelatical, half-papistical people from the South, could scarce believe me when I said I was of the same opinion with herself: \* while I humbly suggested that the people of Scotland lost an excellent opportunity of doing good to the living, if they could do nothing for the dead. The truth was admitted, and we both agreed that as funerals in those parts are generally very numerously attended, it might be a considerable ad-

\* Since the above was written, I have examined the Directory on this subject, and find the old lady was perfectly correct. The Church of Scotland strictly forbids all religious services on these occasions.

vantage to the cause of religion to make such solemn occasions a season for exhortation and prayer. I was rather surprised at this omission in Scotland; but on considering that a Scotsman always stands as an antipode to the Pope, it appeared probable that papal prayers for the dead determined John Knox, their valuable but uncouth reformer, against all prayers at a funeral whatever.

Saturday, July 28. Reached Edinburgh this afternoon. The city and its situation is the most captivating and romantic I ever saw. The buildings are good; the neighbouring hills are beautiful, and beautifully dispersed; the bridges over the old town and the new are the most curious and the best contrived imaginable. The Firth of Forth, a fine arm of the sea, about two miles from the city, gives the scenery a look of the most lively and pleasant description. I was the more struck with the delightful situation of Edinburgh, as almost all the country between Carlisle and that city, is dreary and bad. The churches in Scotland evidently seem the only neglected buildings. Many of them are slovenly and mean; St. Andrew's church, in the New Town, however, exhibits a specimen of neatness and taste. Surely the houses of our God deserve somewhat of our notice, as well as those which we build for ourselves.

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Was received at Edinburgh, at the hospitable abode of Mr. James Haldane, in George-street, where nothing was wanting but more gratitude and thankfulness on my part for such a kind and affectionate reception.

Lord's Day, July 29. Preached for the first time in the Circus. The building is large, and supposed to contain above two thousand five hundred people. The morning congregation was decently attended. It gave me pleasure to find that expounding, or *lecturing* as it is there called, is the general practice in Scotland, though some Ministers eclipse the beauty of those services by taking a few verses only into consideration, a very little farther scope than would answer for a text. As it was certainly the most primitive, so surely it must be the most profitable, to deal with the people directly from the word of God. The richness and glory that rest upon the language of inspiration are peculiar to itself: and I have always found that weighty, warm, applicatory remarks immediately therefrom, come with a peculiar influence to the heart. Surely, therefore, nothing less than a whole chapter, or at least a considerable portion, should be selected for these occasions. We are never so assured that we make people wise unto salvation, as when we lead them to be acquainted with the pure word of God itself.

My



My morning subject was the prayer of Moses, "If thy presence go not with me, carry us not up hence," Exod. xxxiii. 14, 15. I preached to the people the feelings of my heart. I felt the call to this city to be solemn and important—without our God we can do nothing.

A much larger congregation attended the evening service, and I took another subject, just suited to the frame of my own mind, 1 Cor. i. 22, 23, 24.—and employed some time in shewing Paul's method of treating his proud Corinthian hearers. How very different is the immediate and direct simplicity of the Apostle, compared to too many of the cold and formal productions of the present day! O the simplicity that is in Christ! How lovely in its effects, while the Minister preaches just as he feels, wisely regulated by the word of God, and warmly animated with a desire to bring salvation to the sinner's heart!

Tuesday, July 31. Preached in Mr. Robinson's chapel of ease, from 1 Cor. ix. 24. "So run that ye may obtain." This being the time of the annual races, I chose this subject that I might give my sentiments freely on the strange conduct of those who attend the ministrations of the Gospel, and yet visit these abominable riotous assemblies. A horse-race is a direct revel, and *revelling and such like* are

are expressly forbidden. Is it possible for a person that has felt the transforming influence of the Holy Spirit to be conformed to those fooleries and polluting amusements which delight the world? Conformity to the world ever was and ever will be the contagion and destruction of the church.\*

Thursday, August 2. Preached at Leith. It was intended here that a large chapel of ease should have been opened for my reception, and the majority of those concerned had with much affection actually determined that I should be admitted; but it was opposed; and such an uncouth admission I did not chuse to accept, especially as I found the Minister was in the minority against me. I was happy therefore to breathe a more free air. A very commodious timber yard was provided: and Leith being the sea-port of Edinburgh, I trust it will prove a gracious providence that I was compelled to turn out, that I might address hundreds of poor sinners, who probably would not have followed me into a church. It is supposed that two thousand people attended, while I preached from the conversion of Zaccheus, "The Son of Man is come to seek and save that which was lost." Plain language is the only profitable language for sinners like these. How ridiculous to try to get into the hearts of

\* Let people go to such places only where they can *ask a blessing* on their amusements, and they will never go amiss.

such,

such, by a dry, set, formal methodical discourse ! As well attempt to interrupt the course of the tide by the palm of your hand, as to turn the heart of a sinner, from his accustomed abominations by such puny efforts. Can any therefore, but those who hate the salvation of souls, deny that they should be sought for out of the common way, seeing it is notorious that the means regularly and generally employed not only leave them just where they found them, but leave them to get worse and worse ?

Friday, August 3. Blessed be God, a thirst among the people to hear, was a sufficient direction to me to stand out among the multitude on the Calton-hill; four thousand, according to computation, attended. The loveliness of the situation, the stillness of the evening, and the seriousness of the people produced all that was desirable. O for more of the life, and unction, and power of the Spirit of God on my own soul, that I may not disgrace the blessed cause I wish to uphold ! I perceive, however, distant as the characters may be, in these parts of Scotland, it must be with me as it was with the great Mr. Whitfield, very few churches will be open for my reception, even where the Gospel is preached. Some will not admit me, others dare not ; but I wait for the day, and shall bless God whenever it arrives, when I shall see some of those good Ministers in England, that I may have it in my power to prove that those who

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will



will not receive me, I will receive; and such as dare not, I dare receive. "Be not overcome of evil, but overcome evil with good."

Lord's Day, August 5. On a previous consultation with those concerned in procuring the Circus for public worship, it appeared to be the general wish, that the services there might interfere as little as the nature of the circumstances would admit, with public worship in other places. It was therefore determined that the afternoon service should be discontinued, and that a service at seven o'clock in the morning, or somewhat later, as the season required, should be established.\*

I preached, therefore, to a good congregation at seven o'clock, from a continuation of the subject I had introduced the preceding Sabbath, Moses's prayer, "I beseech thee show me thy glory," and our Lord's answer to this is, "Father, I will that those whom thou hast given me, be with me where I am, that they may behold my glory." At noon I preached to a congregation that completely filled the place, from 1 John iv. 16. The love of God to man for his own sake, the love of man to man for God's sake, is the whole of Christianity.

\* I have since heard, as the winter season advanced, it was found necessary to alter the time of public worship, and to establish a service in the afternoon.

In the evening, hundreds, nay thousands, could not come near the place. On this occasion the people, without the least shadow of a cause, took an alarm that the galleries were giving way. I immediately ran in, allayed their fears, and adjourned to the Calton Hill. During this confusion, so graciously were we protected, that we heard but of one aged man who had received the least injury. On the hill, it is supposed, a congregation of nine or ten thousand people were assembled, when I endeavoured to illustrate and enforce the love of God to man, from the parable of the prodigal Son.

Monday, August 6. Began to take my excursions to different parts of the country. Mr. Haldane kindly commenced my companion in travel. Our first visit was to Stirling, anciently one of the places of residence of the kings of Scotland. Its Castle is very similar in situation, but not equal in magnitude to that of Edinburgh. The prospect it commands is very extended and fine. Here the church would have been open, but the church-yard was judged more convenient; and about one thousand people attended the evening sermon. Hearing there was too much bigotry and party spirit reigning in this place, I preached from John iv. 24. with a view to prove, from the history of the woman of Samaria, that real Christians ought not to act like Jews and Samaritans toward each other. The peo-

ple are blessed here with Ministers that fear God and preach the Gospel both in the Established Church, and among the Seceders; but, poor things, they are sadly hampered, and are under the most cruel discipline from the bigots to whom each party belongs. My prayer for these good men is, God send them a speedy deliverance!\*

Tuesday, August 7. Before we left Stirling, I gave them a morning lecture in the same place, from 1 Pet. i. 22. on the sanctifying effects of the Law and Gospel, and then proceeded toward Crieff.

On my journey, curiosity arrested me to visit the old Cathedral at Dumblane, once the seat of action of that best of men, Archbishop Leighton, who was every thing that was wise, great and good. It grieved me to see a building, originally so neat and elegant, nearly in ruins; the choir part alone is fitted up, and that in a miserable style, while the body of the church, which is but small, for a cathedral, was no larger than might have served for parochial worship.

In very few of the churches in Scotland, I find, even where they have it in their power, do they

\* The different parties, and the origin of these divisions, will be explained at the end of the Journal.



avail themselves of space. Most places of worship with them are huddled up with clumsy galleries, so close to the Minister, that the voice becomes exceedingly interrupted and deadened. Our English churches, especially in large towns, are mostly wide and spacious; and if the minister has nothing but his moral lecture to read, and consequently nothing in the subject to excite the least animation, he is generally heard much better than his subject deserves. A feeble voice, uttered in a clear space, is much better heard at a distance, than in such places, so wretchedly calculated to flatten and absorb the sound.

Preached at Crieff in the evening. A congregation of near one thousand people assembled. I endeavoured to urge the importance of that alarming question, "How shall we escape, if we neglect so great salvation?"

Wednesday, August 8. Gave them another sermon at Crieff, in the morning, from Rev. i. 5, 6. on the Godhead and atonement of our Lord. Proceeded in the evening to Dunkeld, the mouth of the Eastern Highlands. Near this town is the earthly paradise of the Duke of Athol. The scenery is remarkably romantic and bold, enriched with a fine river, the Tay, and wide extended plantations.

It

It were well for the nation at large, if the nobility and gentry were fit for an heavenly paradise, after they are removed from their earthly ones.— Though, we bless God, there are still a few exceptions, yet nothing increases the wickedness of the land so much as the profligate and bad conduct of the great. While they are professed enemies to the politics of France, they seem, by their example, to be the practical friends and supporters of that infidelity which, in that country, has converted men by millions into monsters. If their profligacy be adopted among us, and is it not most rapidly on the advance? we are brutalized in course—we are then given up to the *Religion of Nature*, and it is natural for all men to seek their own.

Preached in the street at Dunkeld to about five hundred hearers. The people in this place feel their want of Christ. A society established for the propagation of Gospel knowledge, has been very successful in promoting this spirit of inquiry. May they go on and prosper! Their utmost exertions are deeply needed, especially in this presbytery; and I trust the day is at hand, in which the people in that town and neighbourhood may still further feel the utility of that institution.

At Dunkeld, as at Dumblane, are the ruins of an old cathedral. Though this was never equal in archi-

architectural elegance to the former, yet much too good to have been permitted to fall into ruins: the choir part alone is the parish church, and the rest of the building is an habitation for bats and owls.

Had those zealous and good men, our reformers from Popery, been less under the influence of the day, they had been not less zealous, though much more wise, in that important work. Why could not good and commodious buildings have been spared, though the hand of superstition had reared them? In England I never behold the ruins of an abbey or monastery, but I ask myself the question—What if the building had stood as an house of industry to the destitute, or as an asylum to the unfortunate or infirm? Would not the community have now enjoyed the benefit which then some wretched court minion eagerly swallowed as the bait of the day, entailing the same spirit on his successor, far more rapacious and cruel to his industrious tenant, that he may provide himself with the means for his extravagance and lust, than had even the monks and friars continued in possession?

How well also might many a nunnery have stood to the advantage of the nation, had our reformers considered, that females, in families numerous



merous and poor, as well as males, require places of protection and a free education. The latter are universally and amply provided for; the others are almost totally neglected.

Thursday morning, August 9. Gave an exhortation to a few people that collected at Inver, near Dunkeld, and proceeded to Perth. Here I preached to a full congregation in the Relief Chapel. The opening of this place of worship was an act of the greatest kindness, as the weather would not have permitted preaching out of doors. Preached from 2 Cor. iii. 18. on the glory of God manifested in the glorious Gospel.

Here I met with my old friend Mr. Geary. I knew him well at Dublin. He is a man universally respected, not being less pure and holy in his life and conversation, than evangelical and sound in his views of the Gospel. This good man, it seems, though licensed as a probationer of the Church of Scotland, was not permitted to enjoy any of her preferments. He was presented to the living of Brechin by the Crown. The presbytery refused him the usual settlement, and referred the case to the Synod, and the Synod referred it to the General Assembly, and by their decree he was deprived of his preferment. What was the pretext?

pretext? Mr. Geary had not an academical education. Now, if such a barbarous Gothic law exists in their Church, that no person is to be preferred among them without such an education, and if this law is universally enforced, without any exception, no imputation of blame attaches to those who enforced it in this particular instance; the fault can only be in suffering a law the most illiberal and unjust to subsist. Can conscience enforce it, or common sense plead it's cause, when the wisest and best of men might thereby be excluded their community? Many persons, with a natural thirst for learning, by private helps, and personal application, have appeared among the first of the learned world; while in our seminaries for public erudition, a stupid thick-headed set may undergo the discipline of an education, which they receive against their will, and which they have no sense or appetite to digest; and after all appear, if they get into the Ministry, much more fit for game-keepers, jockies, farmers, or graziers, than Ministers of the Gospel. It is not so, blessed be God, with us in England. Whatever some of our Bishops may be, and however bad many whom they ordain may prove; yet still, more rational and mild than the Scots General Assembly, they have frequently done themselves the credit, while the Church has received the advantage, of giving orders to many who never spent an hour

at a *seat of learning*, and yet have been *learned men*. But such is the wisdom of the Church of Scotland, that the question with them respecting learning is, not *if he has it*, but *where he got it*; no matter for the *thing*, the *place* is all; the learning of the most learned is nothing, unless procured at a *learned place*—*visum teneatis amici*: and I will venture to assert, as a proof of this, that many went after it to the *right place*, and never got it, and yet were sure to get the living whenever presented. And such is the inconsistency of human conduct, that we in the South, provided we possess the *unum necessarium*\*, (Latin, at times, is a useful language), can get a degree from the North that we may be called *the Doctor*, though we never slept at an academy our whole life through. But a divine with them must have it from the *first hand*; otherwise, *as far as they can go*, he shall be starved to death.

Will reason, will candour, allow us to say, that the want of this was the real cause why a man, previously admitted of their community, the sufficiency of whose learning for a Parish Minister was never disputed, but highly applauded by his opponents; the integrity of whose conduct was irreproachable; whose doctrines, according to the

\* The English of *unum necessarium* means neither *brains* nor *learning*. In many instances these materials, in *some* of their universities, are not required as pre-requisites for the honour.

Confession



Confession of Faith, are the most sound and unsuspected, should have been excluded? People who are *fierce for moderation*\*, must remember their point, and on this occasion they remembered it well. Mr. Geary was a well-known dissident from *their* moderation, therefore a more proper subject for their ecclesiastical castigations. The case of the other minister, Mr. Young, who suffered at the same time, and for the same cause, was attended, as I am very credibly informed, with the most tragical consequence. After he was rejected he came into England, where he languished for a few months, and died of a broken heart.

Friday, August 10. From Perth we travelled to Kinross. Here a decent quiet congregational assembly, amounting to about five hundred people. I preached in a place entirely adapted to the purpose, under a rising ground, and the people well situated above me, close by Lough Leven, a fine sheet of water. Lord and Lady Balgonie favoured us with their attendance on this occasion, and gave us every proof of their kind notice and attention. It were well for the nation at large, if other families of noble birth would but come for-

\* An expression of Dr. Wither Spoon's. If any one wishes to know the whole *history* and *mystery* of *Scottish moderation*, it is admirably delineated by that gentleman's able pen in his *Ecclesiastical Characteristics*.

ward and countenance the sacred cause, that has ever proved the *salt of the earth*, and the greatest blessing to mankind.

Lord's Day, August 12. Edinburgh. From the preceding Sunday's alarm, it was judged improper to preach at the Circus, till the galleries in that place had received some further support, and the people assured that all things were perfectly secure. On this occasion the Burgher Chapel in the New Town was most liberally and affectionately granted, by Mr. Hall, their Minister. There we had our early morning service, and a numerous congregation; to whom I explained the glories of the person of Christ, from Rev. i. Intended preaching on the Calton Hill in the evening; the rain, however, prevented it. The Circus was completely crowded; but, blessed be God, no alarming fears interrupted the service. I preached from Acts iv. 33. "Great grace was on them all." While we are straitened in our expectations, the blessing is withheld; but when our hearts are enlarged, the more we ask the more we have.

Monday, August 13. Set off early with Mr. Haldane, and Mr. Gillispie, of Anderston, for Glasgow. Reached that place time enough to preach in the evening in the church-yard of the High Church. The scene was most solemn. The old  
Cathedral

Cathedral stands *externally*\* in perfectly good repair; and much it is to the honour of the city that it should so stand, as it is the only one left in a perfect state of preservation in that part of the kingdom. Underneath us were the remains, I may venture to say, of millions, waiting for the resurrection. Here I stood on a widely extended space, covered, or nearly covered, with the living, all immortals—Five thousand, I should suppose, at least. What solemn work to address such multitudes! “Who is sufficient for these things?” I attempted to illustrate that passage, Isa. lx. 19. “Thy God thy glory.” Could we but explain to sinners, and make them feel, that God, a God in Christ, is their glory, and that it is their privilege to glorify God in return, we should have more than an abundant recompense for all our little toil in a work so glorious and great. We retired to rest at the hospitable abode of our friend, Mr. Gillispie. Though my bodily frame began to fail, from these extraordinary exertions, I could not refuse the request to preach next morning.

Tuesday, August 14. Preached at eight o'clock, in the Relief Chapel at Anderston, to a very serious and attentive congregation. Blessed be God, it is pleasant to work when he makes our work our wages. Afterwards proceeded to Paisley. Here

\* Internally this church is fitted up with no more taste and attention than others. It is divided into two parish churches, and a miserable den under ground makes a third.



a congregation assembled, nearly as large as that at Glasgow, in the lower church-yard\*: the scene was the most solemn. What devotedness of spirit, what support and power from above is needful, when one so feeble has to deal from day to day with so many thousands in the name of the Lord Jesus! The glories of the Covenant of Grace was my subject, from Jer. xxxii. 40, 41. I passed the evening at the house of the truly affectionate son of that truly apostolic man, the late Dr. Gillies, the author of the Memoirs of Mr. Whitfield's Life. His house was filled with good Ministers of different denominations, all living in affectionate love and cordiality with each other. This makes Paisley the paradise of Scotland. Indeed hell would be a paradise if love were there; and an earthly paradise is little better than hell, if love be absent. My soul loves Paisley, for there I believe Christians love each other. May the precious leaven that is amidst them spread itself throughout the North! I grieve to find so many separated by human laws on earth, who are all to be united in one by Divine love in heaven and glory.

It was impossible to refuse further exertions, when requested by a people so affectionate and so kind;

\* This church was formerly the charge of the late Dr. Witherspoon, one of the most elegant, excellent, pointed writers of his day.

and

and urged by two such men as Mr. Gillies, and his not less affectionate colleague, Mr. Finlay, to give them a sermon at the High Church, at eight o'clock in the morning, before we continued our journey to Greenock.

Wednesday, August 15. Preached according to promise, in the High Church of Paisley. The church, though very large and spacious, abundantly superior to most of the churches in Scotland, was perfectly filled with a very attentive and affectionate congregation. I preached on Matt. xv. 28. on the faith of the woman of Canaan. After sermon, went to see the Abbey Church, which is fitted up with great neatness and taste, and much to the credit of the place. Pride and pomp are certainly unbecoming those places where the doctrines of the meek and lowly Jesus are preached; but in order to avoid this, we need not run into the other extreme of being dirty, slovenly, and mean.

Highly favoured as the town of Paisley still is, yet they have lately sustained a very considerable loss in the death of that most excellent Minister, Dr. Snodgrafs. May those still among them be long preserved to be a blessing to their different congregations, and to promote that spirit of unity  
and

and love which is so deeply wanted among others, and so sweetly abounds among themselves. Yea, my heart and my soul prays, let peace be within the walls of Paisley, and prosperity in all her palaces.

Reached Greenock to dinner. Here there was a kind contest where the sermon should be, but the great church in the centre of the town, was judged the most convenient. This, Mr. Scott, the Minister, most readily granted; but, as that was the town church, he very properly observed, the Magistrates should also be consulted, and they as politely immediately acquiesced. The church is a credit to the town; a spacious, good, convenient building: but what is much better than a good building, they have a good Minister—May his weakly frame be strengthened, that he may be a long and lasting blessing to the people of his charge! It is pleasant to preach in those places where one has to declare the same truths the Minister himself delivers to the people; as it not only tends to the confirmation of the truths of the Gospel, but increases and promotes the best of graces, *brotherly love*.

My subject on this occasion was from I Cor. vi. 19, 20. on the nature and necessity of divine influences;



fluences; a subject this of the more importance to be insisted upon, in opposition to the proud deistic sentiment of the day, exalting human reason in its fallen state to be the judge of revelation, and the reformer of the heart.

Here I parted with my good friend, Mr. Gillispie. Spent the evening with a large circle of godly Ministers and friends, among whom was my good old friend, Mr. Love, our late Missionary Secretary, at the hospitable abode of Mr. Laird. Did the world but know the pleasant conviviality and real affection the children of God enjoy with each other, they would never be surprised that we envy them not their midnight revel, nor wish to partake with them the cup of intoxication, roaring out like madmen the wretched song of the drunkard.

Thursday, August 16. Was conveyed up the river in Mr. Laird's boat to Dumbarton. Here also, I expected to have preached; but proper information not having been sent to their Minister, the congregation was not assembled; nor did I feel myself altogether willing to preach without his knowledge and consent, lest I might appear as not acting in conjunction with one that is deservedly respected as a Minister of the Gospel. Therefore

took the opportunity to see Loch Lomon. The road up the valley by a fine clear stream, is pleasant and beautiful, and richly inhabited by a variety of manufacturers. The lake is astonishingly wild and romantic: the southern end of it is enriched by groups of little islands; and the river which runs through it is of a considerable size. The castle of Dumbarton stands on a rock nearly perpendicular, on the mouth of the river, though quite on a flat, and detached from every other chain of hills in those parts, exhibiting a scene most curious and uncommon. Having had this short peep into the western Highlands, my curiosity was much excited with a desire to have taken a much larger survey of the many most curious inlets from the sea, and the fine variety of lakes which fill the valleys, and the astonishing mountains that surround them. But other calls were not to be neglected. I was under promise again to preach at Glasgow on my return.

Friday, August 17. While a very large congregation were assembling in the High Church-yard, the rain compelled us to relinquish our standing, for the most convenient place that could be procured. This we had in Mr. M'Leod's Chapel. Though it is supposed to contain near two thousand people, yet many went away for want of room.

My

My subject was 1 Cor. ii. 9. O that I were all heart, soul, and spirit, to tell of such glorious truths to such a longing multitude ! I grieve before God, I blush before man, that in every attempt I fall so short. What is mere zeal ! This may be exerted by many a person with a little activity on the most trivial concerns ; but where there is grace in the heart, wisdom in the head, and where these are led on by the hand of meek and holy zeal, the result shall be glorious. And when Ministers of God can deal with him for graces thus conjoined, what showers of blessings may we not expect on the Church at large !

As Mr. M'Leod is a warm and affectionate Minister of the Gospel, he will be no more offended that I took the liberty to preach in his pulpit during his absence, than I shall be if any kind Providence sends him, or any other Gospel Minister, into England, to *return the compliment* wherever I am connected. A collection was made on this second visit for a Gaëlic Chapel now building for Gospel preaching, as there are many people from the western Highlands who are unacquainted with the English language—I believe the collection was a good one\*.

\* A report was raised, probably by the tongue of slander, that these and other collections, made almost on every occasion, were



Spent the evening with Mr. Balfour, in company with other Ministers and friends of the Gospel. How soon Christians get acquainted with each other ! How sweet those silken cords of love which the dear Redeemer twines around the hearts of his children, constraining them by being one with him, to be one with each other ! O when shall this love more and more abound, that we may exemplify a stronger argument in defence of Christianity than a thousand volumes from the pen of infidelity shall be able to confute ! Well, blessed be God, in the west of Scotland we can produce a degree of proof that Christians love. The kindness and attention of Magistrates and Ministers, and of the people at large in the city of Glasgow, will ever be remembered by me as a matter of thankfulness before God, and of deep humiliation to my own mind for services so poor, among a people so affectionate and kind.

Saturday, August 18. Returned late to Edinburgh, found it to be a day of rest from public preaching, which I began to need. Ministers who find it their duty to be instant *out of season* as well to pay my travelling expences ; *be it known therefore unto all men*, that a very light vehicle, with one horse, conveyed myself and servant to and from the south of England, and almost wherever I went in Scotland; not a single *bannee* was therefore collected to refund this frugal mode of travelling.

as in *season*, and “who sow beside all waters,” will find they have enough to do with their time. Blessed be God, for that rest which remaineth for the children of God, in a brighter and better world.

Lord's Day, August 19. Preached at seven in the morning, from 1 Sam. v. 4. on Dagon's falling before the Ark. Wherever the Ark of Christ's Gospel comes, Dagon shall fall; and they who preach the word in simplicity and godly sincerity, shall prove the fact. The seven o'clock congregations are now quite crowded. At the forenoon service lectured, and then preached on Acts x. 24, 25, on the conversion of Cornelius. Proved how much that history was perverted by those who press it into the service of salvation by works; a doctrine which leaves sinners worse than it found them, and turns many of them into infidels.

Had an opportunity this day to go to the sacrament at Mr. Dickson's Chapel in the Cannongate. It is in my heart to hold communion with all who hold communion with the sacred head, Christ Jesus; and whatever Christians, from the narrow rules of their churches, chuse to reject me, blessed be God, I dare not reject them.

By the omission also of the afternoon sermons, I had an opportunity of hearing, as well as of preaching;

ing; and blessed be God, the people in Edinburgh need not starve for want of Gospel, though the people, especially the poor, want more of it than they at present enjoy, no places of worship being properly calculated for that design. It was now quite out of the question to preach within doors on the Lord's day evenings. On the Calton Hill I addressed the most solemn congregation I have seen for many years. Fifteen thousand, on the most moderate computation, were said to attend, some suppose a larger multitude. I know, on these occasions, our principal aim should be, to alarm the sinner: this I attempted, from Mark viii. 36, 37. from the consideration of the immortality of the soul, and the awfulness of eternity.

Tuesday, August 21. Hitherto I was favoured with Mr. Haldane as my companion in travel. His brother, Mr. James Haldane, was the kind friend who next conducted me to other parts of the country. Our first visit was to Melvil House, the seat of the Earl of Leven. Here and there, blessed be God, a noble family is still to be found, in which the word of God is honoured; and where the altar of family prayer is devoutly attended. How different the state of such a family, even from the happiness they enjoy in that pleasant tranquillity and order which is ever produced by the



the fear of God, when compared to that brutality of behaviour which renders the Right Honourable abundantly more abominable than the lowest of their neighbours, because more conspicuously wicked; and, consequently, a greater curse to all that are sufficiently near to partake of the baneful influences of the horrid example. Not so the family at Melvil House. Reading and expounding the Scriptures, and solemn prayer to God, is a business that must not be omitted. I was happy, therefore, to be the domestic chaplain on this occasion. This family has lately lost a very principal ornament, in the death of Lady Leven. The venerable old Earl, according to the course of nature, cannot long survive; yet, I trust, there is no reason to doubt, but the same attention will be preserved, by the next generation, to the cause of God and truth, as will still prove, if not many, yet a few are called of noble blood to fear God and honour him in their lives.

Tuesday eve, August 21. Reached Dundee. The Burgher Minister in this place, a very simple hearted, affectionate man, gave us to understand, that his chapel or chapel-yard was equally at our service. The evening being very pleasant, near two thousand people attended: the chapel-yard was therefore judged the most convenient. I urged upon them, as at Greenock, the glorious work of the

the Spirit of God on the heart of man; from 1 Cor. vii. 19, 20. We retired to the inn with a very small select party. The conversation, I trust, was truly profitable and good. It is much to be lamented, that though we had one excellent Gospel Minister of the Established Church with us in the eve, yet such characters are too little known in those parts. I find, so far as it respects the establishment, many parts of Scotland are very dark indeed.

Wednesday, August 22. Began this day by preaching at eight o'clock, a second sermon in the same place, to the same affectionate people, and to nearly as many, at an hour much less convenient. A young man of remarkable ability and grace, Mr. M'Ewen, was once the Minister of this congregation. This bright luminary had scarcely risen when he set. Had he lived, I will not say he would have eclipsed a Witherpoon; but his Essays, and Treatise on the Types, give the fullest proof of his ability as a writer, and of his grace as a Christian. We travelled next to St. Andrews. Being treated in the west so much like a gentleman, such is the wickedness of my heart, that I was afraid I should be treated, like an Apostle, with persecution, at St. Andrews; though after such indulgences, I own I had not an appetite for such *four sauce*. This I feared, because some had tasted it before me. Thither, however, we went. We quietly put up at the inn,  
and

and were conducted to a retired spot close by the town, where I preached to about four hundred people, who behaved very decently and attentively. My subject was Rom. xiv. 17. I thought which of the Students or Ministers, should they condescend to listen at a distance, could ever object against a religion that always produces "righteousness and peace, and joy in the Holy Ghost."

After sermon we took a ramble by the sea shore; visited the ruins of Cardinal Beaton's castle; returned to our quarters, and retired to rest. Next morning, at eight o'clock, agreeably to previous publication, I preached, or attempted to preach the Gospel, from Isaiah li. 1, 2. Returned to breakfast; discharged our little account, and proceeded on our journey. Now I do verily believe, they who went before us were not less peaceable and quiet than ourselves. Why then make an uproar, and why charge the uproar thus made, on characters the most quiet and retired? Had any one told us that Mr. James Haldane and I came with such a design, we could scarce have believed our own ears: and yet it has been oftentimes known, when a peaceable quiet Preacher has been mobbed for preaching the Gospel, his persecutors have accused him of raising the mob. Now leave such alone, and I verily believe there will be



no mob. We had no mob to interrupt us, and we left the place as peaceable as we found it.

It is true, indeed, that a few *things* fluttered about at the extremity of the evening congregation. A pleasant sunny day produced those butterflies in human shape, who appeared vastly clever in their own conceits, and gave themselves such airs as might be expected from them, consequently, entirely beneath our attention and regard. Notwithstanding, nothing can equal the pitiable situation of such hearers, as the lightness and frivolity of their minds prevent them from all possibility of receiving good. While mere froth floats upon the understanding, it requires almost more than a miracle of grace to persuade such "to watch unto prayer, and to give all diligence to make their calling and election sure."

St. Andrews, though once the metropolis of Scotland, is much deserted. Its three streets, parallel with each other, appear mean and depopulated. The ruins of the cathedral, upon a promontory hanging over the sea, leave but a very faint idea of the original magnificence of the structure, but you are pleased with its retired situation. Though in a poor country, it is skirted with a good tract of land, and stands on a clean rocky shore.

The

The principal church is rebuilding, with large galleries close to the Minister's mouth. If by this he thinks he spares his lungs, without the assistance of much philosophy, I pronounce he will find himself greatly mistaken.

The Colleges of St. Andrews still continue to make it a place of some little importance. Externally the buildings do not claim any great share of our admiration. Of its internal contents, as they respect the divinity line, I have not sufficient information to enable me to say, whether it mostly abounds with holy devoted youths, much devoted to prayer with and for each other, longing over souls in the bowels of Jesus Christ, and waiting till they shall be sent forth to preach the Gospel; or with others who were sent thither with no other design than "to be made up for the trade."

Thursday, August 23. Travelled through bad roads and a rainy day to Kirkaldy. Preached in the evening in the Burgher Meeting, from John i. 14. on the glories of Christ as the only begotten of the Father. This day I finished the 54th year of my age. How far the greater portion of my life is now passed by! What cause of repentance and humiliation that I have done so little for Him who has done so much for me! O for more zeal and devotedness of spirit, that the little remains

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of my time may be more fully dedicated to the glory of God and the salvation of mankind!

Friday, August 24. Preached again at the Burgher Meeting, at eight o'clock in the morning, from Rev. xxi. 3. on the latter day glory, "when the Tabernacle of God shall be with man." O for stronger expectations of better and brighter days, till that glorious day shall come! I trust this was a very comfortable meeting; but having been given to blunder all the days of my life, I here trespassed against the order of public worship, in omitting the second Psalm; for which offence, I was seriously reprimanded by an aged gentleman, one of the elders of the church. My apology was, that we were to pass the water, and had not time. No time, it was urged, could be lost by such an excellent part of divine service. I most readily admitted the excellency of the work, tho' I was glad not to be called to decide on their method of performing it. I thought, however, that two psalms were no more necessary than two sermons; and that things of this sort were left optional, as time and opportunity allowed. I soon found, that no argument could succeed with the good old gentleman--as nothing is right but what is done according to certain forms and orders already adopted. They have not only the Gospel among  
the



the Seceders in this town, but a pleasant, sweet-spirited Gospel Minister in the church, who favoured us with all possible attention and love.

Crossed the water to Leith. The Firth in that part being eight miles over, and the weather exceedingly rough and tempestuous, I became very sick. Was however sufficiently recovered to give another sermon by the eve, at Leith, in Mr. Shirreiff's park, to about two thousand people, from 2 Cor. iv. 6. on the glory of God manifested in the person of Jesus Christ.

Saturday, August 25. Was engaged in the little way, though not the less profitable. Gave an exhortation to a set of decent, attentive, weeping children, at the Merchants' School, recommending to them a child-like spirit, from Psalm cxxxi. My heart was much affected in the work—I believe it was a pleasant time to many.

Afterwards went to the Asylum for the blind. Spoke to them from Isa. l. 10. directing "them that walk in darkness and that had no light, to trust in the Lord." This is a good and excellent institution, and is well conducted.

Lord's Day, August 26. Preached at seven o'clock in the Circus, (the place quite crowded)  
from

from Matt. v. 40. on the perfection of the Christian, as manifested in the mind of Christ. At the forenoon service, lectured as usual. Mr. Bennet, from England, on his way to Aberdeen, gave us a warm and animated sermon from that passage, "without holiness no man shall see the Lord:" and in the evening I preached on the Calton Hill to a congregation as large, if not larger, than heretofore. Fifteen or twenty thousand people assembled. My subject was, Isa. xxxv. 2, 3. O that sinners might but be engaged by such alluring promises, to know and to believe in that infinite good which is in God our Saviour!

Monday, August 27. Gave an exhortation to the children in the Orphan School. This place was erected principally by the zealous exertions of the late Mr. Whitfield, by collections on his different visits to Edinburgh. His picture stands among others of the most eminent benefactors to that institution, and his memory will be ever dear to the destitute of each rising generation; while the building exhibits a sufficient monument to prove that, while he preached *salvation by Christ alone*, he never preached up *faith without works*.\*

\* While the Magistrates were very actively engaged in enclosing a place to accommodate Mr. Whitfield and his congregation

Tuesday, August 28. The Lord, in loving kindness, was pleased to lay his correcting hand upon me. The consequence of these late exertions were so severely felt, that it was not in my power to proceed to Musselburgh, where I was appointed to preach. Mr. James Haldane, therefore, kindly undertook that office in my behalf.

Wednesday, August 29. Being announced to preach at Dalkeith, though under considerable weakness, I was enabled to fulfil my engagement. The Relief Chapel was well filled with about fifteen hundred people. Preached from Heb. ix, 13, 14. on the glorious doctrine of our reconciliation and acceptance through the atonement of Christ.

Thursday, August 30. Took a little ride to the pleasure grounds of the Duke of Buccleugh, and through the demesne of Mr. Dundas. Lovers of rural beauty cannot but delight themselves in these scenes. Happy they among the great who have an evidence that better mansions are prepared for

tion, the Presbytery of Edinburgh was engaged in the *holy work* of shutting him out of the churches in their district, vastly to the credit of their spiritual authority, when contrasted with the most kind and liberal conduct of the civil power.

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them, by themselves being prepared for those mansions, by the spirit of the Gospel on their hearts.

Thursday, August 30. Preached at Musselburgh in the eve, where it was my design, if illness had not prevented, to have preached on the Tuesday. I endeavoured to press the necessity of entire devotedness and dedication to God, from Rom. xii. 1. The place of worship, the Relief Church, as far as I can recollect, was well filled with a decent and attentive congregation.

Friday, August 31. Preached my last sermon to the people at Leith, to a still larger congregation than before. Though the evening was somewhat unfavourable, it was supposed near three thousand people assembled. Just as we were concluding, the rain came in considerable abundance. In every place but this, when the weather was unfavourable, some place of worship was always kindly opened. Through the good providence of God, in Leith it was not wanted. God bless those Ministers of the Gospel with open hearts, who, though they shut their doors against their brethren in Christ, still love them, pray for them, and wish them success in the name of the Lord. I preached from the conversion of Paul and its consequent effects, manifested in the spirit of prayer—"Behold he prayeth."

Saturday,

Saturday, Sept. 1. Spent a part of this day with Lady Maxwell. If all in her station were equally devoted, we should have better days in the Church of Christ. The Ministers who dined on that occasion, were not invited to an idle, sumptuous feast, but limited to that which creditable hospitality enjoined; and on this occasion, reading the word of God, mutual prayer, and spiritual conversation, proved an excellent desert. Carnal visitings among half-way professors of the Gospel does infinite harm; and, if I may use the expression, extremely *carnalizes* the Church. This, in the present day, is not needed. There is, however, no way to heaven but through "a strait gate."

Lord's Day, September 2. My last Sabbath in Edinburgh. The Circus could scarcely contain the early or noon congregation. I conceived the most serious part of the hearers came together like those of old: "Early, my God, will I seek thee." I therefore dealt with them from that fine prayer of the Apostle Paul, Eph. iii. 16—19. Reader, mark that prayer! Who can tell the worth of a Bible, if it were only for the sake of those four verses! Who can describe the blessedness of the man who feels and enjoys its sacred contents! At the second service I read 2 Cor. vi. and gave some strictures respecting the vast difference between the holy, devoted, simple-hearted Ministers, cre-

ated of God ; and the poor, thin substitutes for the same office, made up by the contrivance of man. I preached from Gen. xlviii. 22, 23, 24. on Joseph's blessing. I thought the subject would well suit the lecture. It is time that simple-hearted Ministers should bestir themselves. Once was I young, but now I begin to be old. I never had too much of the seraph, but always too much of the snail ; having been shot at by many an angry archer, though I fell so short, I was willing to encourage a young society to itinerate far and wide. May their zeal, guided by the Saviour's wisdom, surprise the North ; that many a dry formalist may blush for shame, under the humiliating reflection, how little has been done by them, while so much has been accomplished by instruments they so completely despise ! May these be blessed with the boldness of the lion, the meekness of the lamb, the wisdom of the serpent, the harmlessness of the dove.

On the evening of the day, I preached my last sermon, save one, in this vicinity, on the Calton Hill. Shame forbade me a thousand times, to take a text once the language of Paul, Acts xx. 24. I believe, however, that a spark was felt of the same flame which he enjoyed, therefore I ventured. Had I a thousand lives, I trust they would be spent in the Lord's blessed work. I dare not be fettered by human laws, while I am under a divine command



mand to "preach the Gospel to every creature," and "to spend and be spent for Jesus Christ." I have been somewhat a sufferer by such a conduct; but laws like these appear to me not better than the statutes of Omri; and I dare not renounce the Lord's *standing* rule to all his Ministers, while under the conjoined promise—"I am with you always even to the end of the world."

On that occasion, I therefore most readily resigned my Calton Hill preferment to any *Gospel* Minister who chose to accept it, together with all the rest of my airy pluralities in the North. When good men are fettered by human laws which are bad, I pray that they may be set at liberty by a divine law; this must be good. If our good reformers had not transgressed the established parochial religion of the state, we had not been blessed with the Reformation; and even the reformed may again degenerate and become depraved, and need another reformation. The Lord loved Lazarus, therefore he delivered him from the dead; when quickened, still he was bound: the Lord further says, "loose him and let him go." From all human trammels, dear Lord release thy disciples, *loose them and let them go!*

The congregation, though the rain threatened, was astonishingly large; some have thought near

eighteen or twenty thousand people were there. To be clear from the blood of such a multitude, and to declare to them the whole counsel of God, what wisdom and grace does it require ! On this occasion a public collection was made for the Charity Work-house, which was thankfully received by the Magistrates of the city.

Monday, September 3. In the morning gave an exhortation to the children of Lady Maxwell's School ; afterwards addressed the poor unfortunate women that have sought an asylum from a life of prostitution at the Philanthropic ; and preached in the evening, for the last time, at the Circus, to a very great multitude, from Jude xxiv. 25. O that God would realize the blessings of that prayer to all who have given their kind affectionate attendance from time to time ! May he enrich them with his grace, and lead them to his glory !

Set off this day for England. Was favoured with the company of Mr. Haldane.

Tuesday, September 4. Reached Dunbar, and preached in the Methodist Meeting-house in the evening. After service, was most affectionately invited to Mr. Cunningham's, near that place. Mrs. Cunningham came to meet us on that occasion, and took us home in her carriage. Mr. Cunningham,

ham, though a gentleman of fortune, has dedicated himself to the work of the Ministry, and for many years has laboured in connexion with the Anti-burghers. We found the order of the house to be hospitality and friendship to the very utmost.

Wednesday, September 5. Designed to have proceeded to Berwick; but on bringing the horse out of the stable, he proved so very lame that it was quite impossible to continue the journey with him. I was obliged, therefore, to send notice by post, and by other messengers, to postpone the announcements of my preaching; and this afterwards I found was attended with many inconveniences. Ministers should be remarkably punctual to their engagements. I was, however, very unwilling to leave the horse behind which had conveyed me with so much punctuality for so long a journey; but after waiting two days longer at the hospitable abode of Mr. Cunningham, we proceeded on our journey by post horses; my servant giving me some hopes that the horse being led, might follow us by gentle stages. After therefore preaching a second time at Dunbar, on the Thursday, from John xv. 8. we next morning proceeded southward.

Friday, September 7. Reached Berwick; and preached in the eve to a very large congregation, from



from 1 Cor. ii. 12. The people of this town are of a very liberal and affectionate disposition; perhaps, their situation being between England and Scotland, is congenial to such a spirit. The more we see how the Lord has his people among all parties, the more we shall be constrained to give them the right hand of fellowship.

Saturday, September 8. Preached at noon in Alnwick, from 2 Cor. i. 6. to a full congregation. It is lamentable to think how few Gospel Ministers are in the Established Churches in these parts. One amiable adroit youth I met with, however, who was called to the knowledge of the truth, by Mr. Milner, of Hull, zealous, affectionate, and much devoted to God. May he be long upheld as a burning and shining light in a dark benighted country!

Travelled from Alnwick to Newcastle; arrived late in the evening.

Lord's day, August 9. Preached in the morning at the Baptist Meeting-house at Newcastle, from Rom. viii. 32. God spared not his Son, that he might in a way of justice and mercy save the sinner. O the heights and depths of redeeming love! As many could not get into the place in the morning, I was advised to preach out of doors in the afternoon.

afternoon. A convenient place was provided, a multitude of the people seated themselves on the ruinous walls of the town. O for the day when the walls of each fenced city shall be laid in ruinous heaps! The day is to come when they shall not hurt or destroy in God's holy mount. I preached on the necessity of repentance and turning to God, from Acts i. 26. I suppose about three thousand attended.

The evening congregation was considerably enlarged. I preached to them on that most engaging subject, the prodigal Son; and I should humbly hope, from the face of the congregation, that some sinful prodigals might have tasted that the Lord was gracious. Since then I have heard a divine influence on many was vouchsafed.

Monday, September 10. According to invitation, preached in the Methodist Chapel, from the lovely metaphor of the vine and its branches. John xv. 1. O that the people to whom I preached may be convinced, in the fullest sense of the word, that without Christ we can do nothing, and that all our fresh springs are in him! I mention with respect, the truly hospitable and affectionate reception we met with from Mr. Fishwick of this place. He is a lover of good men, and given to hospitality.

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On the evening of this day preached at Durham, from Job ii. 5—shewing the utter impossibility that man can be justified before a pure and holy God, but in the person and righteousness of God our Saviour.

Tuesday, September 11. Preached again at Durham, from Matt. xv. 28—encouraging the faith of the children of God, from the history of the woman of Canaan. Took a view of the city and the cathedral. The situation of the town is good, especially of the Cathedral, being upon a promontory of a peninsula formed by the river. I was disappointed, however, in viewing the inside of this church : it has nothing to boast of as a building.

On the same evening we reached Darlington, and were affectionately received by Mr. Robinson of that place. Here I preached from Gal. vi. 14. The greatest proof of our ignorance respecting ourselves, is, when we can find any cause of glory but in the Gospel of Christ.

Wednesday, September 12. Gave a morning exhortation at Darlington; dropt a few words on the great sacrifice and work of Christ, at noon, at Northalerton; and reached Rippon in the evening. Had proper information been sent, I need not have  
spent



spent this evening in silence ; but we came too late to procure a congregation in a town where, I fear, the Gospel is but little known and much wanted.

Thursday, September 13. Reached Leeds. We were received with all possible affection by Mrs. Ivison, at the hospitable abode of my old respectable friend Mr. Ivison, though I was grieved not to find my very affectionate host at home. Having been refused ordination, many years ago, by the Archbishop of York, I esteemed it my duty to go about preaching every where, that men should repent : and I believe the message, though attended with abundance of weakness, was still blessed to the salvation of many. I then concluded it was never the design of Providence that I should be permitted to preach the word of life within the walls of the Established Church ; though what I never expected, I afterwards received.

This evening I preached in Mr. Parsons's Meeting, from 1 Pet. i. 22. on the sanctifying effects produced by believing in the Gospel. The congregation was but small, for want of proper notice. On the next evening we had a much larger assembly. My subject was 1 Pet. ii. 9. on the great dignity and character belonging to the children of

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God,

God. How would Christians shine were all of them as the word of God describes them !

Saturday, September 15. Preached a morning lecture at the White Chapel at Leeds, spiritualizing the visit of the Queen of Sheba, to Solomon at Jerusalem, from 2 Chron. ix. 18. My visit to this town created matter of thankfulness before God ; it reminded me of former days, and still I am supported and upheld. May his promise still be verified, I will never leave thee nor forsake thee. After sermon we continued our journey to Rotherham.

Lord's Day, September 16. Having reached this place yesterday eve, preached at Dr. Williams's Meeting in the morning, at the peculiar request of this worthy and respectable Minister. That I might give my sentiments of a truly spiritual Gospel ministry, among the young men who are under his tuition for that purpose. None but a barbarian can deny the utility and blessing of a good education. I wish, however, it were in all places as it is at this Academy, where none are admitted but such as are supposed to be truly gracious, and have given some previous evidence that they love the work. Here they lose no time, being sent about  
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to preach in the neighbourhood, while they are gaining the advantages of education.

After the morning service, went to supply the place of Mr. Booden, who was gone to succeed me at Edinburgh. The Meeting-House could not contain all who wished to hear, while I endeavoured to hold forth to them the word of life, from Phil. ii. 16. In the evening, I was therefore obliged to stand out of doors. A very retired convenient square was fixed upon near the Meeting. The multitude who attended was supposed by some to be not less than ten thousand people. I endeavoured to impress them with the necessity of conversion and repentance unto life, from Acts iii. 19. When the sermon at first began, the bells of a neighbouring church gave us some little disturbance, but such was the kindness of the people, as soon as information was sent, the bells were silenced.

A more serious disturbance threatened to have taken place just as we were concluding the service. A person with a drawn sword attempted to make his way through the congregation to the place where I stood; while he brandished his sword with great vehemence, and struggled hard to reach me, the people arrested him, threw him down and disarmed



him. Through the kind providence of God no one was in the least hurt, nor was the tranquillity of our meeting so much disturbed as might have been expected from such an extraordinary event. Upon the seizure of this unhappy man he appeared to be entirely insane; and I dare say the good sense of the town's people will take care to deprive him of the power of making such attempts in future.

Monday, September 17. Left Sheffield with regret, feeling how much inferior my services were to the affection and attention of the people of that town. A spirit of hearing is among them, and I trust the blessing of God will be with them.

Reached Derby, and preached in the evening in the Independent meeting. Many years ago, I spent three Sabbaths in this town. They wanted then the spirit of harmony and love, and where that is wanting religion cannot prosper. Though I doubt not but there are some good people in that congregation, yet I fear but little of the life and power of religion is felt among them. I preached from Heb. ix. 11, 12. upon the priesthood and atonement of Christ: and urged, in the application, the exceeding sinfulness of stupidity and indifference.

difference under such rich displays of the mercies of our God in Christ on our behalf. O Lord, quicken them according to thy word !

Tuesday, September 18. Designed to have shewn my respect to that faithful, diligent servant of God, Mr. Burder, in preaching at Coventry ; but when we arrived we found that he was from home, and that my letter had not been received. There being therefore no notice of a sermon given, and no time to procure a congregation, we spent our evening in retirement at the inn.

Wednesday, September 19. Proceeded to Warwick. Preached for Mr. Moody. If all people acted with the same prudence, devotedness, and zeal, that appears throughout the conduct of this worthy Minister, the same effects might be produced with them as have been in this place. By patient continuance in well doing, he has so far put to silence the ignorance of foolish men, that the prejudices of many of the people of the town have at length been considerably subdued ; by this means his congregation has been enlarged, and consequently he has been obliged to enlarge his place of worship. My subject was Heb. i. 3. on the divinity and atonement of our Lord.

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Considering the shortness of the notice, a very good and respectable congregation attended.

Thursday, September 20. Our next stage was to Evesham. Here again, as at Coventry, Mr. Day, the Curate of Bengeworth, (a part of Evesham) being from home, proper notice had not been received. However, my good old friend, Mr. Beale, their late Minister, would not let me pass through the town without calling a congregation together. Notice was therefore sent round the town, and the bells were rung, announcing a public service. I read prayers, and afterwards preached from John xvi. 14. How pleasant, when Ministers in their mutual visits can thus assist with their mutual labours; and what a striking appearance would be exhibited to the nation at large, if all parish Ministers thus gave the right hand of fellowship to each other, by making use of their churches in this free and open manner for the public good!

Though no new thing is brought to people's ears by such visits, yet, as every man has his peculiar gift, such exchange of labours has a wonderful tendency to arouse the spirits of the people, and to promote a life of spirituality and brotherly love among the Ministers themselves. And were Mi-  
nisters



nisters thus to visit each other for such valuable purposes, by being instant *out of season* \* as well as *in season*; instead of carousing together like the men of the world, without the least respect to their own characters or the souls of their parishioners, the complaint of the increase of other places of worship would soon be considerably diminished; while many who built and supported them would be glad to return to the places they have relinquished, from no other reason than because, as they conceive, they cannot hear the truth of the Gospel, according to the doctrines of the Reformation; and from such Ministers whose lips and lives properly correspond.

Mr. Beale is in an infirm state of health, and because he could not do the duties of his charge, resigned the living. I mention this as such a nice *methodistical* scrupulosity of conduct, as is not very common in the present day;—and indeed, in every instance, it may not be necessary; while such disinterestedness is a sufficient reproof to those who

\* A poor, cold, frozen-hearted Minister in Scotland, supposed he had sufficient authority from Scripture to confute these out-of-season opportunities, by quoting the Fourth Commandment, “six days shalt thou labour.”

grasp at every thing, amass their thousands, and live like drones only to consume.

Friday, September 21. We travelled the next day to Painswick, in Gloucestershire. Preached for my good old apostolic brother, Mr. Winter. A better, a purer man lives not to adorn the Church of Christ. If, by his personal labours, he has been less successful than others, yet he has been equalled by none in educating others for the ministry of the word.

Saturday, September 22. Reached Wotton Underedge, with my very kind companion in travel. All well, and in comfortable circumstances. Indulgent God, thy name be praised !

Thus I have now finished a nine week's Gospel tour of full 1200 miles ; have preached in much weakness to many thousands ; and have been more or less engaged on different calls near eighty times, with no other calamity than a little indisposition for a few days ; and the temporary lameness of the same horse which conveyed me through all my journey, excepting the short respite he required till he could overtake me on the road. Without, also, the least personal insult from any quarter, excepting

ing a small share of a distant hiss of false aspersions, and, I trust, unjust reflection. For them, I only quote that fine expression in our Church Liturgy, " Pardon our persecutors and slanderers, and turn their hearts."

Thus again, am I restored to the spot I love as a place of temporary retirement; a place well situated as a sphere of usefulness, and dear to me, as it was one of the first fruits of my youthful ministry. I bless God, many souls were then called and saved by grace, and many of them I trust are gone to glory. The congregation is as large as in the best of our days; notwithstanding, I fear, but little real work has of late been done. From whence, my God, is this suspension! Is the fault in me, or is it in them? Or is it that I am to be called elsewhere, by being driven to give a less portion of my time to a people who " by seeing they see and do not perceive, and by hearing they hear and do not understand?"



How do you know that the man who was with me at the time of the shooting was the same man who was with me at the time of the shooting?

The first of these is the fact that the  
 second of these is the fact that the  
 third of these is the fact that the  
 fourth of these is the fact that the  
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TO

JAMES HALDANE, ESQ.

MY DEAR SIR,

*Or rather, my much respected Brother and Fellow-  
Labourer in the Gospel of God our Saviour.*

**D**IRECTED by my high esteem of your Brother, I ventured on the publication of my Journal ; from my respect to your ministerial labours, I am now happy to address these remarks on my visit to Scotland, to your more immediate attention. I am now *an old stager* in the itinerant work, and I bless God for the line in which I have been called; being assured I have followed the will of God therein, as I am satisfied the salvation of many souls has been promoted thereby.

In preaching through England, Scotland, Ireland, and Wales, I always conceived *I stuck close to my parish*. We are to "preach the Gospel to every creature, even to the end of the  
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the world." Go on, my dear Sir, be the maul of bigotry, and of every sectarian spirit among all denominations; declare vengeance against the unscriptural innovations of narrow-minded bigots, who, finding the word of God uncompliant to designs like theirs, have combined together to support their dogmas, according to certain rules of their own creating; and all these, as contrary to the sacred designs of God, that all Christians should be brethren, and love as such; as the designs of Christianity can be to those of Mahomet, the Pope, or the Devil.

In the name of God, my beloved Brother, with the sword of the Spirit in your hand, and the life of God in your heart, pursue those hideous monsters even unto death.—But you have given sufficient evidence how much you respect the Christian, wheresoever you find him, and however disfigured, not only by the wart, but even the wen of bigotry.

I will not say that to a fraction, all my observations on this subject may correctly comport with yours; tho' I flatter myself you and I are pretty



pretty near the mark, if we differ. I am sure we cannot disagree. Our hearts, I am persuaded, are congenial, though our original calling was completely different.

You was educated for the maritime life, and from a situation creditable and lucrative, commenced a *peddling preacher*, crying your wares from town to town, at a low rate indeed, "without money and without price;" and scattering religious tracts as you travel from place to place—while it was my lot to be bred to the trade, and to serve a regular apprenticeship for the purpose; but being spoilt in the manufacturing, I never received but forty shillings, a story too trivial to relate, by my occupation as a churchman. Affluence is a snare; a decent independent competency is a blessing—a blessing indeed, if thereby we can preach Jesus freely, and prove to the poor of the flock, that we can sacrifice our own profit, if we can be profitable to them. Let it then be our glory to suffer shame and contempt for the sake of him who "hid not his face from shame and spitting" for our Redemption: "Holding forth the word of life amidst the

the dead in the trespasses and sins," meekly contented to suffer even "the loss of all things;" should we meet with such a day of tribulation, provided we are but enabled "to win Christ," and are blessed "with souls for our hire."

With much sincerity of affection, I am, and ever hope to remain, your affectionate Brother and fellow labourer in the Gospel of our Salvation,

ROWLAND HILL.

## OBSERVATIONS AND REMARKS.

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**H**AVING thus concluded my Journal, I enter upon my promised Remarks.

The government of the Church of Scotland is known to be Presbyterian: and perhaps no people have so strictly adhered to that mode of discipline as the Scots. Whatever other differences may have subsisted among them, in this they never differed. No dissentients from the Established Church were ever dissentients from a Presbyterian government.

A short review of their Ecclesiastical History will furnish sufficient evidence of this.

When the blessing of the Reformation was first introduced among them, and other Northern nations, James V. their King, rigidly supported Papal superstition. After his death, Mary of Guise was for some time regent during the minority of her daughter, Mary Queen of Scots. The mother  
and



and daughter were equally attached to the religion of Rome. Notwithstanding the Protestant interest prevailed, though many were persecuted even unto death. But Mary Queen of Scots, being driven from her throne, her son James VI. afterwards James I. with us, began his reign, if it can be so called, an infant of two years old. The ruling powers during his minority became Protestant: and from the cruelties before exercised by their Papal task-masters, treated every thing that looked like Popery with the utmost detestation and abhorrence. Not only the religion of Rome, but the buildings erected by the people of that superstition, felt the iron hand of their indignation; and many of them soon became ruins. It was now that Presbyterianism was established, and she procured at the same time not a little of the civil power to be interwoven with her religious economy. But as James grew up into life, he began to find out that the Reformers had taken from him much more than he was willing to part with; and being next in succession to the English throne, he began to cast his eye on the splendor of English Episcopacy; and soon gave it the preference to the plainness and simplicity of Scots Presbyterianism. Hence came a common expression of his, "Presbyterianism is not a religion fit for a gentleman:"

and

and while he at the same time adopted another false and mischievous maxim, 'No Bishop, no King.\*' Now as the Scots hated the name of a bishop quite as much as the King loved it, the seeds of persecution were naturally sown between him and his Scottish subjects.

But while the drift of his political sentiments naturally led him to the establishment of Prelacy; though he had obtained laws in its favour, he was not the man, being weak and irresolute, who who could fully accomplish the work.

\* Though this absurd and unjust insinuation, has been at all times, most thoroughly confuted by the Scots, who have ever proved themselves most zealously attached to the person of a King over the British constitution, yet there is nothing so common among wicked and artful men in the present day, as to represent all Dissenters indiscriminately as republicans, and merely because they are Dissenters. Whatever mad hot-headed people may be found among them, as among others, it is the highest act of cruelty to bring this charge against the body at large, and especially a body of men who were the firmest friends to our kingly government as established at the Revolution, and the warmest supporters of the present family on the throne.

See a pamphlet lately written in a truly meek and Christian spirit by the Rev. Mr. Kingsbury, of Southampton, entitled '*An Apology for Village Preachers,*' in vindication of the Dissenters, against some late invectives calculated only to stir up the spirit of persecution in our land.

This unhappy business was left for his son Charles, a man of firmer mind and superior abilities. It was in his reign that the laws in favour of Episcopacy were to be enforced against the judgment and consciences of the people: this threw the whole kingdom into confusion, and a civil war commenced. The liturgy sent down by Archbishop Laud was attempted to be enforced in vain; and Sharp, Archbishop of St. Andrews, ultimately fell a sacrifice to the attempt. National covenants were universally adopted, and the Bishops themselves were excommunicated by the General Assembly.

The quarrel between the King and Parliament in England just then breaking out into open rebellion, not only liberated the Scots from all further fears concerning the introduction of Episcopacy, but gave them an opportunity to return the visit, with their form of church government, into England. The Parliament being just then hard pressed by the royalists, needed the assistance of the sister kingdom. And now was the time for the Scots, by the same civil sword, to establish their Presbyterianism on the ruins of our Episcopacy: the Solemn League and Covenant, nearly similar to other national covenants, was sworn to and adopted by public authority. There was now to be but one religion in both nations; allowing as  
little



little toleration to others, as they had before received from their persecuting opponents.

Thus upon the demolition of the English Prelacy, Presbyterianism universally prevailed and sat as a Queen, treating every deviation from her national standard with all the severity that law could enforce.\*

The short-lived reign of Presbyterianism, was however soon demolished by the restoration of the second Charles. Though he had sworn to their Covenant, and had submitted to attend their public services, which were only calculated to disgust a mind like his, so dissipated and profane, yet as soon as he was seated on the English throne, Presbyterianism again suffered the vengeance of persecution. Patronage,† the abhorred evil of the Scottish Church, was again restored. Much cruel-

\* Even the Duke of Hamilton, with others, refusing to sign the Covenant, it was decreed that their lands should be seized, their persons apprehended, with liberty to kill such as made resistance. Rapin, vol. xii. p. 134.

† The private patronage of the livings in Scotland is almost universal, and from a variety of circumstances, the patronage of the Crown is by far the most extended: I believe fully one-third of the whole,

ty and oppression followed to enforce it, while in England fines and imprisonments were the portion of all who did not worship according to the ritual of that Established Church.

Thus Episcopacy and Presbyterianism, having each of them alternately borrowed the power of the civil sword, strove to fight it out; while real christianity was bleeding under the wretched dispute: and thus the controversy more or less continued, till the restoration of our privileges, both civil and religious, on the most happy event of our glorious Revolution. Then the rod of persecution was broken asunder, and our Northern brethren were left to chuse for themselves, without being persecuted by the state; and so far as their Established Church may have in it too much of the polity of the world, through their own contrivance, so as to be displeasing to many, yet, blessed be God, the dissentients may withdraw, and still enjoy the protection granted by the mild and merciful laws of our most excellent Constitution.

But having already hinted how closely the Scots have adhered to their Presbyterian form of government, it may be necessary to give my English readers the outlines of that economy, as far as I am competent to the task.

In

In Scotland there are 890 parishes. These parishes are divided into districts or bounds, and each has its Elder ; and over these the Minister presides as moderator, but without a negative. These are directed to meet once a week, to consider the affairs of the parish. This is their lowest church court. Appeals lie from hence to the next court above this, which is the Presbytery, of which there are 69, each consisting of different contiguous parishes. Each parish Minister, with one Elder out of each Kirk Session, compose a Presbytery. These meet in some central station, and chuse a moderator. Above this is the third Church Court, the Provincial Synod. These receive appeals from the Presbyteries, and can controul their acts : their body consists of the several Presbyteries of the Province, and meet twice a year in some central place. Still we have another step to climb before we reach the summit of power belonging to the Established Church of Scotland, and this court is called *the General Assembly*, intended, no doubt, to collect *the cream of the whole*. This Court consists of Commissioners from the Presbyteries, Royal Burghs and Universities. The Presbyteries send Representatives, Ministers and Ruling Elders, according to their number. Each Royal Burgh sends one Ruling Elder, Edinburgh sends two, and every University has its representing Commissioner, and all these subscribe



subscribe the Confession of Faith as though they be-  
 believed it\*; and over these presides a Royal Com-  
 missioner,

\* As a full proof how far believing and subscribing may differ in the minds of people in this day of wonderful liberality, I present the reader with the following extract from the Scots Encyclopædia. No doubt they who conceive common honesty should direct hand and heart, will at the same time cry out, Why did not these gentlemen speak for themselves? It shall be left however with the General Assembly and the writers of the Encyclopædia, to settle it among themselves whether the charge be just, and how far conscience before God can support them in this method of subscribing.

“ It may be necessary in an establishment, as a test of loyalty to the Prince, and of attachment to the Constitution, civil and ecclesiastical, but it cannot produce uniformity of opinion. As all language is more or less ambiguous, it becomes difficult, if not impossible, to determine in what sense the words of long established creeds are to be interpreted, and we believe that the Clergy of the Churches of England and Scotland seldom consider themselves as fettered by the Thirty-nine Articles, or the Confession of Faith, when composing instructions either for their respective parishes or for the public at large.”

*Encyclopædia Britannica.*

The words of the oath are these:

“ I do *sincerely* own and believe the whole doctrine contained in the Confession of Faith, approven by, &c. frequently confirmed by divers Acts of Parliament (an excellent way of confirming truth) to be the truths of God; and I do own the same to be the Confession of my Faith; also the worship, &c. and the Presbyterian government and discipline; which doctrine, worship, and Church government, I am persuaded, are founded on the  
 word

missioner, claiming a right to convene and dissolve the Assembly, which right is at the same time claimed by the Assembly itself by the voice of their moderator; so that this Assembly, to save the credit of both claimants has a double dissolution; and by all accounts, no matter if its dissolution was eternal, for such a motley mixture of Representatives of Ministers and Elders, many of whom are lawyers and even officers of the crown, from Presbyteries, Royal Burghs, and Universities, prove, it seems, a strange group when collected together *as a body*. I speak not of individuals. I do not hear that there is any charge against them, that they are "righteous over-much;" nor are they, it is to be feared, very near a-kin to the "General Assembly and Church of the first born:" I should suppose that as their method of managing the Church

word of God, and agreeable thereto; and I promise, through the Grace of God, I shall firmly and constantly adhere to the same, and to the utmost of my power, shall, in my station, assert, maintain, and defend the same doctrine, worship, discipline and government of this Church, by Kirk Sessions, Presbyteries, Synods, and General Assemblies; and that I shall, in my practice, conform myself to said worship, and submit to said discipline and government; and never, directly nor indirectly, endeavour the prejudice and subversion of the same. And I promise that I shall follow no divisive courses from the present establishment of this Church, renouncing all doctrines, tenets, and opinions whatsoever, contrary to, or inconsistent with, said doctrine, discipline, worship or government of this Church."

of

of Christ would be much like themselves, the Sece-  
ders may have sufficient grounds to provide a bet-  
ter and a purer government among themselves.  
Now to take a candid and general view of this mode  
of Church discipline, I am not surprized, allowing  
something for education, that every class of Sece-  
ders should have still adhered to her *general* rules.  
For, admitting in the first place, the just requisi-  
tion of the choice of Ministers to rest with the  
people, it is but consistent that the further ma-  
nagement should in a measure rest with others.  
If it be with the people to appoint, and to accuse  
in case of misconduct; it is but reasonable that  
others should determine the justice of that accu-  
sation. If the total controul rests with those that  
appointed him to the office, the rule is perfectly  
reversed. "Obey them that have THE RULE\* OVER

\* Some have supposed the word *ἡγούμενοι* would have been bet-  
ter translated by the softer term to lead or guide, than to rule.  
The softer the better, as tyranny is no more proper in the Minister  
over the people, than it is in the people over the Minister. But  
I judge we have here a distinction without a difference. When  
a man leads and guides, I think he may be said to rule; though I  
confess the word *rule*, and especially when attended with that of  
*submit*, is as *gripping* to the consequential old ladies in a strictly  
independent church, as is the word *obey* in the marriage service  
of our English liturgy, to many a female when under the neces-  
sity of promising, for once, what she never means afterwards to  
perform.

YOU



you, and **SUBMIT** yourselves, for they watch for your souls, as they that must give account, that they may do it with joy and not with grief, for that is unprofitable unto you," Heb. xiii. 17. For supposing the controul to be with the people, it is *they* that are to have *the rule over him*, and he must be *admonished by them*. He is neither Shepherd, nor Pastor, to watch over; nor Elder to rule over them, nor Bishop to oversee them: he knows nothing of *authority* but by their *permission*, and is perfectly the creature of their caprice and controul. All disputes, therefore, under such a frame of government, must terminate in divisions. Now in a *strict* independent government, in a variety of instances, this fact is principally proved, because arbitration is wanting, and the Presbyterian government wisely provides for this arbitration.

Again, connected governments are certainly to be preferred to those which are separated from each other. Interests, when united, collect the strength of the whole into one point; and brotherly love is promoted and enlarged thereby. It is best when we can say, "We being many are one body in Christ, and every one members one of another." Rom. xii. 5. And again, "For we being many are one bread and one body, for we are all partakers of that one bread." I have therefore not a shadow of doubt, that

the primitive Christians were ' all one in Christ ;' that there was no idea of a Christian's not being a communicant in every church, if but a Christian ; and that consequently no congregation of Christians have a right to exclude a believer from their communion, provided his faith and practice be consistent with the Gospel. And yet what wretched splitting and dividing, from the sectarian fancies of human caprice, have been exhibited before the world!

From these considerations we take our view of the different dissenters from the Scottish Establishment, which I conceive to arise more from the form of government being blended with the state, than from the defects of the form of government itself. And yet, strange to tell ! every dissentient went off, bitterly complaining that he could not take with him the same civil coercive power, which he wanted as a remedy to make others righteous in their own way as well as himself. For a very slight examination of the Solemn League and Covenant will discover, that it contains the very life and soul of a civil persecution, though under the garb of religion : and this will presently appear. The first of the Scottish Dissenters were the Cameronians. These originated in the cruel days of Charles II. None of the calamities brought upon  
the

the father, by his own arbitrary conduct, produced any influence on the son. For after the Scots had seated him upon the throne, on condition that he should be *very religious*, and a *Presbyterian*, he was equally engaged to tolerate no religion besides. Such is the language of the Covenant which they compelled him to take, with the rest of his subjects; and this bitter pill he never could have swallowed had it not been wrapt up in a crown. I transcribe some abstracts from this Covenant\*.

“ We

\* Much allowance, however, must be made for the times in which this Covenant was framed. The Presbyterians had been most vehemently persecuted both by Papists and Episcopalians; and by way of self-defence, it seemed almost necessary to arm themselves against the common enemy. No wonder, therefore, that they were fearful to leave a power standing, whose vengeance they had so severely felt. While, therefore, it is admitted that they did wrong in denying Liberty of Conscience to the King and his Episcopal, or even Independent, subjects, they were driven to it by the persecuting spirit of the times; and Liberty of Conscience was a doctrine very little known in these unhappy days.

From these considerations, the purity, integrity, and devotedness of heart of these original Covenanters may most readily be admitted; and that when, from time to time, they solemnly avouched themselves to be the Lord's; the good Lord pardoned them so far as human frailty was to be discovered. They were a people that surely meant to be devoted to his glory, and had much better things in view in the *solemn* work of dedication to God, than the shocking work of the *extirpation* of others.



“ We shall sincerely, really, and constantly, through the Grace of God, endeavour, in our several places and callings, the preservation of the Reformed Religion in the Church of Scotland\*, in doctrine, worship, and discipline, against our *common enemies* †,” &c. &c. “ And we shall endeavour to bring the Churches of God, in the three kingdoms, to the nearest conjunction and uniformity in Religion, Confession of Faith, form of Church Government, Directory for Worship and Catechising, that we and our posterity after

I request, therefore, that all my remarks respecting the Covenant may *only* be understood as it *now stands*, and not as it *then stood*. I am grieved and concerned that some of the best people of Scotland separate themselves and others from *Christian* and *Ministerial* Communion with them, as it will presently appear, by an oath against each other that was banished the kingdom at the abdication of James II. and was completely thrown into oblivion by the accession of King William and the restoration of the Constitution; and never can know a resurrection while our happy Constitution exists.

\* Which was by that oath adopted as the established religion of the Church of England. The English not being able to do without the Scots against the King, were obliged to take their religion into the bargain.

† What a dreadful spirit, when people precisely of the same faith, and only differing about mere forms of government, should treat each other as common enemies! Blessed be God, that toleration has broken the spirit of persecution, and that we live in the days of George the Third.

us,

us, may as brethren live in faith and love, and that the Lord may delight to dwell in the midst of us\*."

Now for the great gun against Episcopacy! "That we shall in like manner, without respect of persons, endeavour the *extirpation* of Popery, Prelacy, that is, Church Government by Archbishops, Bishops, &c. &c." And again, "Superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine, and the power of godliness, lest we be partakers of other mens' sins, and thereby be in danger to receive of their plagues, that the Lord may be one, and his name one." And, in order to give full efficacy to these determinations and vows, they further

\* That is, we make a solemn civil decree that our great great grand-children shall precisely think as we think, and be religious in no one's way but ours. And we design by this, our holy law, that the Lord God himself may be *bound to dwell with us and our posterity after us*, to the ninth, nineteenth, or ninety-ninth generation, as you are pleased to take it.

Now I heartily wish our Scots Seceding Brethren success in the *original main* design of their oath; but humbly trust they will consider the milder promise made by god-fathers and god-mothers in the English Church for an existing generation, while they continue to take a solemn vow for non-existents, and set us an example of reformation, that we may not promise for others what we cannot perform for ourselves.

agree,

agree, "To assist and defend all those that enter into this League and Covenant in maintaining and pursuing thereof; and that they shall not suffer themselves, directly or indirectly, by whatsoever combination, persuasion or terror, to be divided and withdrawn from *this blessed union* and conjunction." They further speak against "all *detestable indifferency or neutrality* in this cause," but engage "*all the days of their lives, zealously and constantly* to continue therein against all opposition, and to promote the same according to their power, against all lets and impediments whatsoever, and what they are not able themselves to *suppress and overcome*, they will reveal and make known."

Such are the strong breathings of a determined persecuting spirit, that intermixes itself with the Solemn League and Covenant; not less arbitrary in its design than the Act of Uniformity which disgraces the first pages of our Common Prayer Book. For little as many of its sincere and upright advocates may conceive, here is a law which none but the law-maker can understand. For, first, against Superstition: Now every poor old woman that is terribly alarmed at the screeching of an owl, the tickings of the death-watch, or the ghastly appearance of the innocent toad\*—Is she to be extir-

\* An uncommon degree of odium is fixed to the existence of a toad; they are supposed to be poisonous. This is quite a vulgar pated?



pated? Again: What is Heresy or Schism? Whatever may divide the poor culprit from the supreme Magistrate's religion, whatever it may be: and he knows how to teach what is heresy with a vengeance. But then it is more fully defined: Whatever may be contrary to "sound doctrine, and the power of godliness." Ten to one against the poor culprit, that the civil Magistrate will claim the privilege of defining his definition, and if he does not come up to his standard of sound doctrine and the power of godliness, woe betide the poor delinquent; the law of *extirpation*, till he is *suppressed and overcome*, hangs over his head—not of his person, but of his doctrine:

———Dii te, Damasippe, Deceque

Verum ob consilium doneq; tonfore.—

But if the law runs capital against thievery, I question if there will not be a halter for the thief; and

error; they are useful reptiles, for they destroy innumerable insects, and are even capable of the knowledge of our attention and humanity. It is wanton cruelty to destroy them. In my country abode, I even attempted to make them a place of retirement, and called it a *toadery*. Every creature that God has sent, we should protect, and in a subordinate degree they demand our attention.

This is a note not to the present purpose, but it may relieve the mind in the progress of a tedious detail of the sects and parties that disfigure the Christian Church; and it is no disgrace to the Christian character, to plead the persecuted cause of the harmless toad.

if

if heresy is to be *extirpated, suppressed and overcome*, heretics and schismatics will be remarkably short-lived.

First the law ran, "cut down all Presbyterians," then it was reversed, "*extirpate* all Episcopalians;" then the sword was again restored to our order of Bishops, and as unlike the representatives of the Apostles, the followers of the meek and lowly Jesus, as men could be. Pagans could scarcely act with greater severity than these Bishops treated all dissenters from the National Church. And I verily believe, let any denomination of Christians be armed with the same sword,—a sword that belongs not to them, for "the weapons of our warfare are not carnal," they will precisely act the same part. No blame attaches itself either to the episcopal, presbyterian, or any other government whatever, by these remarks. All will act just the same way under the same circumstances. The Church is sure to be polluted when invested with the sword of civil power. Our meek and lowly Saviour thus directed his bold and forward disciple, Peter, "Put up thy sword, for all they that take the sword shall perish by the sword." Had then all religious people devoted themselves to the study of his character whose "kingdom is not of this world," the spirit of persecution would have been turned into the spirit of forbearance and love.

All

All these observations, I believe, are at a point respecting the Cameronians, for as soon as Charles II. had regained the English throne, after he had accepted the Scottish throne on condition of taking the Covenant, he found himself at liberty from all his former trammels, and began vehemently to persecute the people whom he had sworn to protect. He found, however, that the cruelties exercised on the Covenanters did not diminish their numbers nor their zeal, but produced the contrary effect. In imitation, therefore, of his father, he determined to relax, and to indulge some of the Clergy, who were named by proclamation, in the liberty of preaching and conducting public worship, at the same time he prohibited others, under very severe penalties. This gave rise to a set of protesters against this usurped ecclesiastical authority. These, in 1680, separated themselves from the indulged, and from all who countenanced them. They even held their meetings in the open air, under the protection of armed men, who were raised in direct resistance of royal authority. Many skirmishes and much bloodshed ensued. Richard Cameron, a zealous young preacher, fell a sacrifice among others. From hence they were termed *Cameronians*. Not a few of them were afterwards publicly executed, and suffered with all the zeal of martyrdom, nay with transport and exultation. Though they did not



hold, like some other enthusiasts, that dominion was founded in grace; yet they maintained that Charles and his successor had forfeited the Crown by perfidious breach of Covenant, and by the cruel persecution of those attached to it; they even refused to pay taxes, or to pray for him; they actually declared war against him; and at length solemnly excommunicated him and his brother, the Duke of York; imposing also the Solemn League and Covenant on the posterity of those who at first subscribed it. They maintain likewise, that by virtue of adherence to it alone, there can be any legitimate authority in Britain; professing at the same time their desire for a government according to the civil and judicial law of Moses.

Such are the sentiments of the ancient and modern Cameronians. And, with all the high treason blended in their religion, they have met for above a century without the least molestation. There are not above fourteen or fifteen congregations of these redoubtable reformers, and these not numerous; and I doubt not there are good people among them. Notwithstanding their wild and extravagant notions, Government mildly judges that they should not be, according to their own law, extirpated, or that the flames of persecution should be rekindled, any more than that

Edinburgh

Edinburgh should be burnt to the ground in order to destroy the bugs.

By this abstract of the history of the Cameromians, one would think there was sufficient proof of the folly of blending the policy of this world with the religion of Christ. What, in the name of common sense, has repenting, praying, loving God and believing in his Christ, and living a holy life of devotedness to his glory, as though the Bible had not enough in it for our direction, to do with making these political Covenants, and then enforcing them by the power of the sword?

We next glance at the history of other Secessions from the Scottish Church.

No wonder, when the right of private patronage was again restored, especially in a day in which all the strength of government was exerted for the introduction of Arminianism, as being most friendly to the designs of the state, the cause of real religion within the Church began to decline; especially under the influence of such a *politico-ecclesiastical* head as the General Assembly, the *caput mortuum* of the whole diseased body. Though the fire of revolt had been long burning, yet it did

not break out into an open flame till the year 1732, occasioned by the following circumstance.

At the Revolution the business of Private Patronage was somewhat altered by Act of Parliament in 1690. That the Patrons being Protestants, though Episcopal, might appoint, it must be only with the consent of the parish; now such a mere consent being granted could prove no remedy for the evil. The parishes having no real choice but a negative, and though a law of the State, it was still held to be an infringement of the rights of the Church. The General Assembly growing more and more under political influence, and desirous of conducting their Church according to the maxims of the world, the above mentioned Act of Parliament was adopted as the rule of their proceedings.

On this occasion the flame burst forth. The Act of their Assembly was publicly attacked by Mr. Ebenczer Erskine, Minister at Stirling, in a Sermon which he preached before the Synod of Perth and Stirling. He charged (as well he might) the Rulers of the Church with mistaken notions of Christ's kingdom; speaking pretty warmly against all preposterous connexions between things civil and religious.



ligious. The Synod, irritated by his rebuke, after three days debate, ordered him in return to be rebuked at the bar of their Ecclesiastical Court, both for the matter and manner of his Sermon. Against this he, with several other Ministers, protested, and, to mend the matter, appealed to the General Assembly;—no wonder that they confirmed the decision. Against this decision in vain did he also protest, while Church Power was about to pour in upon him with a vengeance. They were at first suspended, then deprived of their office, and dismissed from their livings; though this was only done by the Moderator's casting voice.

From this date they declared a *Secession* from the prevailing party in the Judicatories of the Church of Scotland, under the title of *the Associated Presbytery*. Though some conciliatory attempts were afterwards made by the General Assembly, yet the Seceding Ministers deemed these imperfect; and, step after step they were led still further from the Established Church.

After this they published what they called *An Act and Testimony*, not only condemning the measures which had driven them from the Church, but all the defections from the Restoration till that time.

time. They pointed out the springs of these corruptions, and the means by which they became worse and worse.

Now had these good people stood their ground as far as this, and resisted alone the abuses into which National Churches are too prone to degenerate, only simplifying the Presbyterian Government, still keeping it up in its spirit and primitive design, that they might act all as one, the Secession had proved the greatest blessing to a people that would have suffered much had they continued in a degenerate and declining Church. But, alas for human infirmities and the prejudices of education ! almost all the sentiments of the Cameronians respecting the Covenant were to be adopted into this new Secession, though they did not unite with the Cameronians themselves. They condemned with them the acceptance of indulgencies, which they should have suffered to have sunk into oblivion. They not only expressed the strongest attachment to the Solemn League and Covenant, but insisted upon this as a term of *Ministerial* and *Christian Communion* ; and they professed, as they still continue to profess, an unlimited adherence to every article in the Confession of Faith and Catechisms.

Thus

Thus they solemnly swear and adopt the flaming decree of the Solemn League and Covenant, to *extirpate, suppress, and overcome Prelacy, Heresy, Schism, &c. &c.* without the least degree of Civil Power to accomplish the same; that is, they swear to accomplish absolute impossibilities, and which ever will be impossibilities, till they can get King, Lords, Commons, Bishops, and General Assembly to resign the Civil Sword into their hands, that they may correct us according to the merciful decree of the above Solemn League and Covenant: and yet, this very same body, while they swear *extirpation* and persecution, have at all times acted with the greatest loyalty to the King and Government, which supports what they are sworn to extirpate, and frequently have acted thus upon the most trying occasions. It appears, however, that while they engage to have neither *Ministerial* nor even *Christian* communion with others, they cannot wear their fetters without making the most grievous complaints, as some of them did to me, while they lamented that they could neither dare to receive me into their pulpits, nor presume to come to hear me; while others, at the same time a little more bold, acted for themselves, and made the most decided testimony of their brotherly love by giving *ministerial communion* even to an *Episcopal* Minister. How much is it to be lamented that such good and affectionate



fectionate men should suffer themselves to be hampered by such laws, the mere invention of man, framed in a day of tumult and party prejudice, about a century and a half ago, and so contrary to the blessed laws of Christ, which are always new, and which so mercifully direct us to be all as one ?

It is apparently much to be lamented, that those who separated afterwards, should have separated among themselves. The Seceders appeared to be unanimous till A. D. 1743, when a question of no consequence, produced a division that still exists.

In some towns of Scotland, every person admitted to the freedom makes oath, ' That he professes and follows with all his heart, the true religion, presently professed over this realm, and authorized by its laws, and that he shall abide in and defend the same to his lives end, renouncing the Roman religion called Papistry.'

Now one party of the Seceders contended, that this burghers oath was to be understood in the sense of the *enforcer*, viz. *the magistrate*, and consequently that it contained an approbation of all the errors and evils of the times. Messrs. Ralph and Ebenezer Erskine, with others, thought differently

ently taking it in the sense of *those who enacted it*.<sup>\*</sup>  
 Upon this mighty matter the parties split, after a  
 shameful

\* It is humiliating to think into what dreadful excesses bigotry and party-spirit have hurried well-intentioned men, and how every moral obligation has been violated, by persons who thought all the while, they were "doing God service." Nay it has been imagined that the more the feelings of nature were suppressed, the more meritorious was the service. The following is a fearful instance. When the Secession from the Church of Scotland subdivided in 1740, into Burgher and Anti-burgher, such was the violence of unhallowed zeal that the latter proceeded to inflict on their Burgher brethren the highest ecclesiastical censure, that of excommunication, which amounts to "delivering over the party to Satan."

The famous Ebenezer Erskine adhered to the moderate side, and continued with the Burghers. His son John, under the impulse of youthful ardour, aimed at the highest honours of Secession, and became a leader among the Anti-burghers. The father of course incurred the dread penalty of excision from the body of the faithful; and, to shed a glory over the operation, the amputation-knife was committed to the hand of his own son. In language less figurative, John the son was selected by the Synod of Perth to pronounce the awful sentence on Ebenezer the father; which he had the firmness, or the insensibility, to execute. On his return from performing these pious orgies, he happened to overtake on the road, a plain-looking country-man, who saluted him, and wished him a good journey. "Friend," said Mr. Erskine, "I have no recollection of you; but you seem to know who I am." "I have some reason" replied the country-man, "for I was present in the house of God"  
 O (naming

shameful deal of squabbling and contention, and were called, by way of distinction, *Burghers* and *Anti-burghers*.\* The Anti-burghers being the greater sticklers for that sort of righteousness, deposed and excommunicated the Burghers, and both, since then, have continued separate, in a manner perfectly disgraceful to that sacred cause of Christianity they mean to support. Many of them dare not go

(naming the year and the day) "when I saw your father solemnly devote you to God in baptism; and yesterday I was present in the house of God, and saw and heard that son solemnly devote that father to the Devil in excommunication. I shall never forget you, Sir." Erskine, ill at ease before, was deeply conscience-struck at this representation, fell into languor and dejection, and soon became the victim of a bigotted spirit which had dared to trample under foot the most sacred emotions of the human heart. It is charitably hoped, however, that the body of the Seceders, both Burgher and Anti-burgher, are in our day men of a far more excellent spirit and character, though the core of the evil still remains, and will remain, till they are emancipated from those cruel clauses contained in the Solemn League and Covenant.

\* Another mighty dispute arose in a certain town in Scotland, respecting blessing the bread at the communion, whether it should be blessed while lying on the table, or after it had been lifted up; and on this famous contention they divided into two parties, the one called *Lifters* and the other *Anti-lifters*, and the result of the dispute was to give such a triumph to the profane at large, as to set them against all religion whatsoever.

to



to hear any minister unless of their own party. Even meeting for private or family prayer has been judged a sufficient ground of church censure and excommunication. Perhaps history can scarcely produce an instance of so slight a cause for a separation, kept up with such virulence and acrimony of spirit.

We have next to take some notice of a fourth set of Presbyterian Dissenters, from the Presbyterian Establishment, called "the Kirk of Relief."

The General Assembly, ever ready to bring forward new matter for a general revolt from the Established Church, deposed Mr. Thomas Gillespie, Minister of Carnock, for refusing to assist at the admission of a Minister to a parish who were unwilling to receive him. They deprived him of his parish. He removed to Dumfermline, and preached there to a congregation who were attached to him, and vehemently opposed the law of patronage.

The shameful divisions among the Seceders upon such trivial grounds had considerably diminished their popularity, and many serious people scrupled to embrace all parts of their *act and testimony*. But while the rights of patronage were so rigidly en-

forced by all the *Archiepiscopal* powers of the General Assembly, no wonder that many congregations were not inclined to submit to them; nor yet, under existing circumstances, to submit to the rigid discipline of the Seceders.

In consequence of this, Mr. Gillespie, with other Ministers who had resigned their preferment, connected with two or three Dissenting Ministers from the North of England, constituted themselves into another Presbyterian Church, called *the Presbytery of Relief*. Their object was to supply those parishes with Ministers of orthodox sentiments, who disliked the Ministers attempted, sometimes by force of arms, to be settled among them. But they did not adopt, or demand, either of Ministers or people the assent to the covenants, or any other term of communion, but subscription to the confession of faith and catechisms; neither did they form a separation from the orthodox Ministers of the Church of Scotland, candidly and liberally receiving into communion all Ministers, even us *poor half-way papistical things* of the Church of England, and all individuals who seemed to be Calvinists. They were joined gradually by other Ministers, and other private Christians, to a considerable amount. No wonder that a Church founded on such liberal principles, prove it by a most kind and liberal use  
of

of all their pulpits : and I am happy to make this my public acknowledgment, of the freedom and friendship received from them on all occasions during my late visit to Scotland. May the people of that secession, who have so justly contended for the choice of their Ministers, be as wise in making that choice ! and give a full proof that they who are the most liberal in things non-essential, are the most steady in things that are essential, and the most devoted to the glory of God.\*

Having thus finished my brief detail of these no less than five Presbyterian Churches in Scotland,† What are the natural reflections a serious mind would make, on a review of the whole ? How very strongly do the corrupted passions of

\* From the high liberality manifested by the Church of Relief, any one may observe my partiality in their favour by mentioning them with peculiar respect. It is with real regret that I have since been informed, not that I have mistaken them in their liberal designs, but that they have too frequently forgotten that wise admonition, " Only use not your liberty as a cloak to the flesh : " and that in consequence of this, not every Minister connected with them is that pure and holy character sanctioned as such in the word of God. An ungodly Minister in any connexion is the worst of curses. If this charge be ill-founded, I beg pardon, though mislaid—if just, I pray they may be zealous and repent.

† There are, I am informed, 123 Burgher congregations, 125 Anti-burgher congregations, and 67 of the Church of Relief.

men



men mix themselves with the sacred cause of God ! And how very apt are we to think we are doing God service, while fleshly contentions for a mere party blind our eyes, and forbid us to remember that "the kingdom of God is not meats and drinks, but righteousness and peace and joy in the Holy Ghost."

Respecting the Established Church, I fairly acknowledge I am no enemy to establishments, under certain limitations, which limitations I acknowledge, are very rarely observed. Should any supreme Magistrate, in some heathen land, become Christian, suppose under the influence of the present missionary exertions, Is he not at liberty, nay, Is it not his duty to promote the Gospel to the utmost of his power ? This I conjecture, will readily be granted, provided he does not persecute ; and this is as readily granted in return, for the Church never gained any but hypocrites for her converts by the rod of persecution, and was always the purest when in a persecuted state herself.

But the chief Magistrate or Magistracy of the land may have some forms or modes respecting Christianity, which they may think preferable to others. Shall not liberty be granted to such a Magistrate to take that body of Christians under his more immediate cognizance and support, who voluntarily subject themselves to such rules,  
provided

provided he presumes not to compel others to submit to it, or to support it ?

We have happily experienced, that coercive power is in no respect necessary for the support of such establishments ; and while we have too much still left in the test act, and other compulsory laws, to enforce others to pay for the state religion ; yet let all these rotten props be removed, and I am satisfied establishments would find a stronger basis still. The governors of the earth would then have a right to claim, in their persons, the fulfilment of that glorious promise, " Kings shall be thy nursing fathers and Queens thy nursing mothers." Such establishments would then stand at least as the outward palladium of the glorious dispensation of the Gospel, under the shadow of whose wing notwithstanding their natural defects many a real Christian might find a peaceful rest.\*

I think,

\* Respecting the Episcopal Chapels and their Clergy in Scotland, I have said nothing, as it was not immediately relative to the subject intended. This, therefore, I subjoin in a note. Their congregations are no where very numerous, but this is made up to them in being mostly *very polite*. They have, however, with them I fear a true sample of what in general prevails with us.

The general pre-requisite is, that the Minister should be a *good reader*, that he should not *squall* out the English liturgy similarly to the *twang* of a Scots Precentor, with their doggrel version of the Psalms of David, and so far so good. Next, that he should  
be

I think, therefore, on the general view of matters, it may be concluded that national churches have their

be a polite and easy gentleman; or, to sum it up in the language of that popular book, the *New Whole Duty of Man*, that he should produce nothing either in his conduct, or from the pulpit; but what *is made easy to the practice of the present age*.

As with us also, in point of doctrine, notwithstanding the most decided language of the articles, homilies and liturgy, to which they have solemnly subscribed; their pulpit orations are quite as undecided as the doctrines of the Scots *moderates* can be respecting the confession of faith, while the public creeds of both nations, are perfectly similar, and as avowedly Calvinistic as words can possibly frame them.

As a proof of this, that good and truly spiritual and respectable man, Mr. Simeon, of Cambridge, being asked to preach but once in their chapels, after one sample given was asked no more, though he strictly adhered to a most regular conduct, so far as only preaching in the Established Churches deserves that name. And if the prevailing whisper be true, he is, on the next meeting of the General Assembly, likely to meet with a very coarse compliment for his regularity. Not that the thunderbolt of their high-priestly indignation will be levelled directly against him; a flant stroke will do the business the most effectually.

A decree against admitting any but those who have been educated among themselves, will completely stop the mouths of all those *wild ones*, who prove their itch for eccentricity in being fond of preaching. *Moderate* divines of all denominations are of a different complexion, not over apt to teach. They, therefore, will feel but little from a decree so well-becoming the decision of the *moderate* divines of this most *liberal* and *enlightened* age.

One phoenix, however, I am told, has arisen in the North of Scotland,



their advantages so far as the defence and enlargement of the out-works of Christianity may be promoted thereby. To me it is a matter of doubt, how even the Sabbath itself could be observed without the assistance of the Civil Magistrate; and it may be said that the very existence of Christianity depends upon the observance of the Sabbath. Wherever that sacred day is neglected and profaned, profligacy and dissipation of manners are found to prevail.

Such, therefore, is the sad corruption of human nature, that I should be greatly alarmed, were Government to cease to patronize and promote the cause of Christianity, now that miracles, designed for her primitive support, have ceased, the very name of it in some places would be entirely obliterated. If, therefore, it were the design of Providence that

Scotland, whose doctrine from the pulpit is as sound as the liturgy which he reads, and who gives the most flattering promises that he will become a burning and a shining light. Let it, however, be considered that my information here may be imperfect; I trust there are others equally lucid and good. I have a predilection in favour of our Established Church, according to the outlines of her general plan. I grieve that she was stopt short in her further reformation, but had she been in my judgment, as spotless as the spouse of Christ, she might have been my idol. Still she is the vehicle of general good, as many of her Ministers strictly connected with her, are lovely and useful characters.

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in

in a future day the Civil Magistrate was to lend his protecting and supporting hand to the Christian cause, which evidently may be done without the least assistance from the rod of persecution, we should be cautious not to speak lightly against what God himself has condescended to ordain for good. While Christianity was the religion of France, wretchedly disfigured as it was by all the deformities of Popery on the one hand, and the proud pretensions to Philosophy among the Protestants on the other, somewhat like humanity subsisted among them. But when, as a nation, instead of a reformation, they renounced the book of Revelation itself; from that period, to the eternal *credit* of Deism be it spoken, they have commenced the monsters of mankind. It appears, therefore, that even the outward profession of Christianity is no small blessing to any nation; and I should conceive, without deviating from the laws of liberty, or of Christianity, the rulers of the earth may and ought to support and protect it.

Notwithstanding it is readily admitted that National Churches, from a native tendency toward abuse, are never likely to prove the most spiritual in any land. Without, therefore, an unlimited protection of every dissentient who can prove there is nothing in his religion inimical to the Civil Government,

vernment\*, they will become injurious; for then persecution naturally commences; and nothing can be so contrary to the mind of Christ as the spirit of persecution.

On

\* Popery is, and ever was, a mode of religion subversive of every free Protestant government; and if Papists are not persecutors, they are defective in their own principles, they are better than their religion. Popery itself is the *incurable abomination*. The late insurgents in Ireland were almost universally Papists; and their wanton cruelties, especially in Wicklow, were beyond all description. Such Powers as support the Pope and Popery abroad, may read the danger of their own conduct, by recollecting the treasons and rebellions that ever have sullied and still continue to disgrace the annals of Popery at home. Thousands of prayers have been preferred against this *mystery of iniquity*, and according to the exact prediction of many who have made the word of Prophecy their study, "the day of vengeance is come." Every real Christian will therefore join in the language of inspiration, "Rejoice over her, thou Heaven and ye holy Apostles and Prophets, for God hath avenged you of her." Rev. xviii. *ad fin.* This Power, now dethroned of God, shall never more be established by man. May those powers which have hitherto proved themselves enemies to the *Beast* take the caution, "Come out from her that ye be not partakers of her sins, and that ye receive not her plagues." Not that I would wish even an innocent Papist should be persecuted, but that the designs of Popery should be ever watched with a guarded and a jealous eye. Were I to say more, I should say too much perhaps, for, who would believe that Popery and Presbyterianism among some Seceders are so near a-kin? Their engagement to *extirpate, suppress, and overcome*, sound so very like the decretals of Pope Innocent on the other



On these principles alone, I declare myself no enemy to the Established Episcopal\* Church of England,

side of the question, that one would almost think his Holiness, by an invisible agency, had a hand in framing the Covenant. But no one fears them. Government wisely protects them; since only from the prejudices of education they take up the old fashioned language of an ill-natured day, while they know not "what they say, nor whereof they affirm."

\* When I speak of Episcopacy, I beg at all times to be understood as pleading for such a reduced Episcopacy as was recommended by those learned and pious Episcopalians, the Archbishops Usher and Leighton, which they conceived was the Episcopacy of the primitive Church. Bishops then claimed no other power than what was delegated to them by the elective voice of the Presbyters and people at large. In the purer days of the Church this election naturally fell on the most spiritual and wise of their body. Around him they voluntarily collected as toward a centre; they gave an affectionate submission to him as a father, and their government was thereby both strengthened and simplified.

A mere shade of such an Episcopacy still remains in the English Church, for upon the death of a Bishop, the King gives his *conge d'élire*, or leave to elect, to the Presbyters of the Cathedral Church, at the same time recommending a person for their choice; which recommendation they no more dare refuse than they dare to eat a red hot salamander. One extreme generally produces another. However I might be disposed to vote for the reduction of the Episcopacy of the English Church, yet I had much rather be under the Right Reverend Fathers in God with us, than under the jurisdiction of the Most Reverend Mothers in God, among the stricter Independents.—*Medio tutissimus Ibis.* I

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England, or the Presbyterian Establishment in Scotland; while I deeply lament over each, that, by their connexions with the Civil Power, they have lost so much of their original purity and de-

beg that it may be further noticed, that my silence respecting many allowed defects in the Church of England neither arises from partiality nor approbation. Her connexion with the State I sincerely regret, as it is impossible that she can be otherwise than corrupted thereby. Her doctrines are pure; her liturgy, with a little further reform, I conceive to be excellent; and according to the present state of things, one of the greatest national blessings we can enjoy, especially as no establishment upon earth directs her Ministers to read in the public service so much from the pure word of God; but her discipline is most grievously defective. As to her Church Courts, *spiritual courts*, falsely so called, it is enough to say they were of Roman birth; I am, however, no Ecclesiastical Politician, therefore *further than this the deponent sayeth not.*

Thus, while I acknowledge many excellencies in the Church of Scotland, and others in the Church of England, I lament the defects of both: And till I can find where the mode of Church Government is precisely fixed in Scripture, I shall still keep up Christian communion with all real believers wherever I find them; as I have to deal in point of communion not with the *defects* of Churches, but that I may unite with them who are united to our common Lord, to whatever Church they may belong. There will be but one Church above. There shall I find many a stiff Seceder, narrow-minded Independent, high-flying Episcopalian, and many a rigid Papist, who may have escaped by the compassion of God, even from the Church of Rome itself, notwithstanding her *numerous* errors, and the blasphemous absurdities of her mass.

sign,

sign. Even the Primitive Church of Rome would never have become the Whore of Babylon, had not the favours of the world and the embraces of Constantine deprived her of that chastity which was her original glory.

If, therefore, the religion of the state does not afford me what I conceive to be the sufficient mean of salvation, it is meet that I should be at full liberty to provide for myself. And in this respect, while the dissentients feel themselves as much protected as others, it may be said that by the laws of the land they are as much *established* as others\*. The one may thus be excited to  
zeal

\* It is readily admitted that the Test Act is a disgrace to our Statute Book, not only as a most sacred ordinance is thereby prostituted to mere worldly and political purposes; but as it has in it also a mischievous tendency to four the minds of thousands who are lovers of their King and friends to the Constitution. Nor was it ever the design of the Legislature at the first, to have excluded any but Papists from a share of the Government by that law. The loyalty of the Scots as a body is proverbially ardent; and yet Government can never avail itself of the assistance of a Scotsman, unless he is inconsistently dragged to Church to take the sacrament as an Episcopalian.

Government has certainly a right to a test of obedience from all its officers. It is to be hoped, therefore, on some milder day, such a regulation will take place so as to secure this end, by a law not less cogent, but much less offensive to the conscience of a real Christian.

Wife



zeal and watchfulness by the other, and the general good be promoted through the whole.

While thus I deliver what I conceive to be just respecting Establishments, the remarks I make on the corruptions of the Church of Scotland cannot be received as against the Church itself. Now a sounder Confession of Faith cannot be devised than what is found in the Scottish Church; but, as with us, so with them, too many I fear can subscribe the most explicit Calvinism, and preach the grossest Arminianism; in short, many can preach as though they had engaged to go by the rule of reverse. The dispensation of mercy to fallen man entirely by Jesus Christ, is not the subject preached by the majority; but with some, a mangled Gospel, Law and Gospel wretchedly spliced together; with others, a mere hungry system of bare-weight morality; and with a third, what is worse still, a deliberate attack on all the truths they have engaged to uphold. The few, in comparison, orthodox among them, are stigmatized by the nick-name of *the wild*, while the fashionable Divines on the other side of the question compliment

Wise and spiritual Dissenters, however, may find a good in this evil. They will thence be kept from a conformity with the world; and such a coalescence is ever the destruction of real religion among all denominations.

themselves

themselves with the appellation of the *moderate*.  
 This epithet naturally reminds us of another,  
 "lukewarm, neither cold nor hot." Rev. iii. 16.  
 In short, it is as with all who adopt the present half-  
 way infidel system of the day, so, report says, it is  
 with them; the cause of morality declines with the  
 cause of the Gospel; and I fear the Scots, by far the  
 best educated and best behaved people in the British  
 dominions, will soon be no better than their neigh-  
 bours. Like their Ministers, they will all become  
*moderates*; first, they will be *moderates* in religion;  
 they will have a *moderate* notion of Jesus Christ,  
 and the Gospel Salvation, for we cannot expect they  
 will be better than their teachers; they will next  
 be contented with a *moderate* share of love to God,  
 of prayer and repentance; they will be more *mo-  
 derate* in regard to the use of their Bibles, and be  
 more *moderate* in their zeal in teaching their chil-  
 dren the Assembly's Catechism; and this will lead  
 them to be *moderates* in morality. In point of  
 chastity, sobriety, honesty, &c. they will soon be-  
 come *moderate*, and be very anxious to grow in this  
 famous fashionable *moderation*, till they become  
*immoderately* wicked; unless, through Divine mer-  
 cy, they hear a little more of the "grace of God  
 that bringeth salvation," the only doctrine "that  
 teacheth us to deny ungodliness and worldly lusts,  
 and

and to live soberly, righteously and godly in this present world."

But such is the fallen state of the Established Church, that men who know not God, may, in some Presbyteries, act almost as they will, and are in little danger of censure, whatever doctrines they may preach. The Gospel Clergy among them seem the only people fettered in the extreme. Here and there a courageous member of their Church presumes to lend the pulpit, on an unaccustomed occasion, and to one that is stigmatized for being as wild, if not wilder than himself; while others, equally as affectionate, but not so bold, are obliged to submit to a crippled conscience, trembling under the dreaded vengeance of their General Assembly.

Surprised beyond measure at the little liberty enjoyed by the Gospel Clergy in Scotland over their own pulpits, I could not but wonder what should be the cause why a Church, whose avowed principle is the equality of her Ministers, should leave them in such bondage; while the English Clergy, under the supposed tyranny of their prelatical order, find their pulpits so much more their own, in regard to a free disposal of them among those of their own line. Unhappily restricted as they are to Ministers of Episcopal ordination, and disgraceful as the re-

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striction is to other Protestant Churches, yet *among themselves* they are quite uncontroled. Their pulpits are their freeholds. Preach as often as they please, and admit whom they chuse of their own order. No Bishop presumes to control them. And why all this? The laws of the English Church are already fixed. Whenever the Clergy with us meet in convocation, they are just allowed time to compliment the King with an address; and he returns the compliment with a dissolution. The State wisely remembers the mischief that has already been done by Priests and Priestly Courts. When they get the Civil Sword they are almost sure to use it without mercy. It is judged wisest, therefore, not to trust them for the future. But the Church of Scotland is an effective Church: though she is not now what once she was; and as the Church of England was for above a hundred years after the Reformation. All, or by far the majority of the Ministers, in both Churches, were then sound Gospel Preachers; but times are changed. This renders him a marked man in most of their Presbyteries, who decidedly preaches the doctrines he is bound to maintain. He is not less so therefore in the Synod. And the General Assembly have powers that are strong and very coercive. They do not meet to be dissolved, but they meet to do business. In Mr. Geary's and Mr. Young's cases, they did the business

finess with a witness. But having said enough already, I presume only to ask the question of a body so sacred, so loyal, and so pure, How they will answer it to their Sovereign, whose venerable representative, when seated among them, they appear so much to respect, and whose civil laws concerning patronage they have so frequently admitted, that in these instances they have been pleased to deprive their Sovereign of his patronage, and his liege subjects of their preferment?

No wonder then, that a Church under the entire control of such a body, feels a power ten times as strong as that of our English Episcopacy. Nor are we the less to be surpris'd, that when the head is thus sick, the disease is found to communicate itself to the body at large. When discipline is corrupted at the fountain head, the streams, rather than purify, will assuredly pollute; and as a polluted government can only be supported by severity of conduct, that severity is sure to be felt by those whose purity of behaviour is a living witness against them.

Now the Clergy of the Established Church, in many instances, are frequently led to feel this with singular severity, especially at the time of the settlement of their Ministers.

When a Probationer\* is presented to a living from the Crown, by my Lord, or the Esquire, or some other patron, where there may not be the most distant idea of religion in the presenter or the presented; an order is issued from the Presbytery for such and such Ministers to attend on that settlement or ordination; and this is frequently an opportunity in which the *moderates* try the patience and consciences of the *wild*; for this order it seems they must obey.

Now the most solemn work a Minister can have in hand, is certainly the designation of others to that most important office†. What a grievous pressure upon the consciences of godly Ministers to be compelled to recognize as Ministers of Christ, men

\* The Church of Scotland licence their candidates for the Ministry after proper attendance at their Divinity Hall, to act for some time as *Lay Preachers* before they are ordained to the pastoral charge, and these are called Probationers. It seems then, if this lay preaching be discountenanced by some, it is approved by the Church. I wish, however, that the Church of England were as wise as the Church of Scotland in this part of her discipline.

† Report says, that once at the ordination of a *moderate*, who was one of a *moderate* understanding also, one of the Ministers not being near enough to put his hand on the head, reached out his stick; for which being reproved, his apology was, that "timber to timber did excellently well together."

whom



whom they know to be totally unconverted to God, and entirely ignorant of that Gospel which they are ordained to preach!

Another evil, equally oppressive to the conscience of the upright Minister of the Gospel, arises from the adopted mode of the public administration of the communion. On these occasions, several parishes meet as in one body, and though perhaps there is more pharisaic parade than primitive simplicity in their present method of conducting this work, yet, were matters as they ought to be, somewhat very lovely might be expected from these general meetings. Supposing that the Minister presiding over each parish were truly godly, and that he had conscientiously attended to it, that none but the same characters in his parish should be admitted, what opportunities might these meetings produce for the mutual edification of the Ministers themselves! and what a sweet exemplification of that uniting love which should dwell among Christians at large! This would be primitive indeed!

While, therefore, I have oftentimes admired the beautiful original design of the Church of Scotland on these occasions, as also their solemn and primitive mode of administration, it is equally to be lamented that among the multitudes who attend,  
many

many are brought together through mere customary formality, while the Ministers who assemble prove a very heterogeneous group indeed.

But with all these the Gospel Minister is under the necessity to unite. On the preparatory Thursday, which they call a fast, he has to preach as in connexion with them, and too frequently hears the truths he delivers, virtually, if not diametrically contradicted, by others who treat all the leading truths of the Gospel with ridicule and contempt. When it comes to his turn to serve a table, perhaps he has directly, or indirectly, to contradict the person who served before him, and afterwards will in the same stile be contradicted by the next Minister who succeeds.\* Besides this, another mortifying circumstance is, that he presides as a Minister of Christ, and sanctions the dispensation of those elements, which belong only to the children of God, when he has reason to believe that a great

\* I believe, in Edinburgh this inconvenience is avoided; the *moderates* act among themselves, and leave the *wild* to act by themselves: this is a comfortable circumstance for serious Christians belonging to the establishment in that city; nothing being so painful as such a mixt multitude at an ordinance intended as a communion of Saints. It is a circumstance much to be lamented, where that holy ordinance is no longer the sacred barrier of separation between the precious and the vile.

part

part of them are ignorant of God, and unworthy members of that sacred feast. \*

These may be some of the principal inconveniences which good men must feel while connected with the Established Church, in her present state of existence. But as almost all the Seceders, though they resisted the tyranny of the Establishment, have yet submitted to the same trammels which they felt so galling from that quarter, their situation will now come in course to be considered in some general reflections I make on the Secession.

\* From a general view of these public occasions, it appears, that yet many inconveniences arise for want of the primitive method of more frequent administration, which might be adopted in a private parochial stile. Admitting this, perhaps these general meetings, still kept up upon particular occasions, might be frequently attended with less inconvenience. For as matters now stand, from the concourse that attend, the Ministers are in country places obliged, on the meetings previous to and during the administration, to preach out of doors; which, by the bye, some wish as much as possible to avoid, as it sanctions field-preaching in others. The preachers succeed each other; while the people ramble to first one and then another, according to their taste and fancy; and this must lessen the solemnity of the work.

Besides, many Ministers, Sabbath after Sabbath, are obliged to shut up their own churches, while they attend on the neighbouring parishes; and as it is next to impossible to perform this work in the winter, there are many places in the country in which there is no communion for many months together.

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A Minister, I humbly conceive, should have an uncontrouled right over his own pulpit. It is cruel in the extreme not to allow him the assistance of those, whose ministrations he believes will be to the spiritual advancement of the people of his charge. Let it but be proved to me, that a man preaches and lives the Gospel, and that he has been blessed with seals to his Ministry: I ask by what authority dare any set of Christians reject him, or tie up the hands of any other Ministers who chuse to give him the right hand of fellowship? But such admission, say some, would be *riding upon the back of all order and decorum*. Happy should I be to ride upon the back of *such* order and decorum, till I had ridden them to death. But all this I boldly affirm, though good men may inconsiderately adopt it, to be the mere artful cant of a proud sectarian spirit. For the more free and open, and loving, gracious Ministers are among themselves, the more will the cause of God be promoted, without the least infringement on any order and decorum they mutually observe, which may be consistent with the word of God.

Now all this is proved by matter of fact, which is more to the purpose than a thousand arguments. Instance Paisley in Scotland, as far as the laws of  
their

their churches will allow. May God set that affectionate people still more at liberty ! Instance many places in England, where every Minister dwells in unity with his brother, each assisting the other by mutual labours of love. And what order is broken thereby, but the order of the Devil, *divide et impera*, (divide and rule) and the order of the Pope, which, when translated into modern sectarian Protestant language, stands thus : *It is against the order of our Church.* Now this is the very doctrine which will support every innovation that the Pope, Turk, or Devil, can invent. And I deliberately say, these are the tricks of Hell itself, to divide the Church of God on earth.

But by what authority do any of these churches presume to set up *their order*, in opposition to the mind, and will, and work of God, and to quote the order of their churches, forsooth, against the living rules and orders of the Church of the Lord Jesus ? By what order or part of Scripture did the Seceders, after they had most cordially received, and had tasted the life and power of Mr. Whitfield's Ministry, presume to mock God with a day of solemn fasting and prayer, as if he had been the greatest hypocrite that ever lived, merely because he refused to be crammed with their Solemn League and Covenant ; while they knew, or might have known,

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that not a brighter, or a more disinterested luminary had arisen for a century before him? Did these Christians act as such? and yet, such I believe they were. Into what a labyrinth of confusion are they led, who leave their Bibles and the simplicity that is in Christ, to serve a party in an angry spirit! And under what an awful spirit of presumption, has many a bigot been constrained to act, in rejecting some of the first of the marked Embassadors of Jesus Christ, who have made many a treaty of peace on his behalf, between precious souls, while the snarling bigot himself, who rejects him, has never done half his work!

Too many of the Seceders, the Relief only excepted, still continue to be fettered by such wretched restraints, while many a poor imprisoned conscience among them, of a wiser and more liberal description, groans and laments the burdens which it bears.\*

But why all this? Because an oath was made, in heat and anger, in times of the highest tumult and alternate persecution, above a hundred and fifty years ago, binding the present generation to persecute for them now. For, supposing the first ge-

\* Some people are priest-ridden, and some priests are people ridden. I wish both a speedy deliverance with all my heart.



neration then existing, and allowing thirty years for each succeeding generation, I doubt not but they are now children of the eighth, or ninth, or even tenth generation\* ; and according to them, England, Scotland and Ireland are bound, or to be bound, as far as they can bind them, to EXTIRPATE, SUPPRESS AND OVERCOME, (the grand stinging words of the Covenant), all religions but their own, by the same civil sword which their ancestors once wore. Will the Seceders go on with the business and swear that the same extirpation-oath shall be entailed to the next eighth, or ninth, or tenth generation, should the world last so long ? The words of this *delicious* oath being, "to them and their posterity after them." What a remarkable circumstance, that a people the most conscientious respecting oaths, should, after all, themselves presume to swear to the religion of their offspring, over whom they can have no possible control : nay, absolutely to the religion and consciences of a non-existent generation ! But what is further to be gathered from this ? Why, that the great solemn league and covenant of God's

\* The Seceders have little reason to find fault with the service of baptism belonging to the English Church ; as godfathers and godmothers only promise for the children who now are, while they engage, in their Covenant, for the children who are still unborn.

own devising, the Holy Communion, our Saviour's sacred barrier between the precious and the vile, is not sufficient without the intervention of a human oath, and that too, fabricated in the distracted days of general persecution, in which people vowed against each other more in the language of Turks than of Christians.

But what is most to be lamented is, that all this bigotry and contractedness of spirit, should subsist among those who are the firmest friends to the truths of the Gospel; and consequently should be the most richly adorned with the patient and forbearing mind that was in Christ Jesus. No set of men upon the earth have contended more earnestly for the faith once delivered to the saints, than the Seceders. Go wherever you will, into any Seceding chapel, and you are sure to hear the Gospel.\* How much then is it to be regretted, that such good people should shut up themselves from others who precisely aim at the promulgation of the same glorious truths with them, and should have so disgraced their own cause by falling out so dreadfully among themselves, about matters so trivial and absurd.

\* Is it true what report says, some exceptions are to be made among the generous, liberal minded Relief?

But,

But, blessed be God, I trust a better day begins to dawn upon those good people. Notwithstanding these restrictions I have already mentioned, how kindly many of the Burghers received me, while many others, with all possible affection, after a little conversation, seemed only to lament the existence of such rules as keep Christians apart from each other. And while the generality of our Antiburgher brethren, even yet, keep up a more formidable distance from their brethren in Christ than others; while as a body, they do so much credit to the Gospel, by the purity of their lives, we still hope a further lustre will be added to their name, by that liberality of spirit so well becoming the sacred followers of the God of love.

What a mercy, that in England we have discovered the mystery, how all Ministers who preach the truth may mutually assist each other, without the least disorder being created thereby! And what an addition will it be to the religious character of our nation, when the rigid laws of our Episcopal Constitution shall relax; allowing at least, the occasional labours of other Ministers, who have been decently and properly ordained to the Ministry of the word! While the Ministers of the English Church have a degree of liberty among themselves, yet in this they are closely restricted. May such as are blessed with Christian liberty, enjoy it without



out licentiousness, that the Gospel of our God may  
 "have free course, run, and be glorified."

After such a discussion of the parties which have  
 so disfigured the Scottish nation; it may be asked,  
 will another sect of Christians come forward and  
 produce a better standard, to which the people  
 would do well to resort? If they do, I will be bold  
 to prophesy, they would throw the completest damp  
 over all the favourable appearances of the present  
 times. Mere sect-making, never answers but for the  
 day, and after the spirit of the poor design is ex-  
 hausted, all must dwindle into formality. Surely in  
 Scotland, they have had experience quite sufficient,  
 from different party contests, to resist submission  
 to any further attempts, though such should bring  
 it forward with all the solemn spiritual grimace of  
 —"Thus saith the Lord."

For how many parties have already gone before  
 us, who have been thoroughly convinced that their  
 different church governments were the only ones  
 authorized by Scripture, though each as contrary  
 to the other, as contraries could be.

So says the Holy Church of Rome, and as she  
 has decreed herself to be infallible, she must be  
 right of course; though the sink of error, and the  
 nest

nest of every abominable delusion. Next come forward some of our reformed Episcopal Governments. These also claim a sort of spiritual monopoly of salvation, exclusively for their members, passing the sentence of eternal damnation on all such delinquents as reject this discipline. Instance the language of our first High-Churchmen soon after the Reformation; during the latter end of the reign of our *British Solomon*, James I. Since then, the Nonjurors and Oxford Hutchinsonians; and last of all, that redoubtable High-Churchman, the Rev. Charles Daubeny, to fill up the rear, devoutly gives up all dissenters from Episcopacy, to the "uncovenanted mercies of God."

The next claimants to a *jure divino* government, were the Presbyterians. They could see as clear as day light that all their four *Church Courts* were to be found in the New Testament, though it has puzzled others to find half as many; while I believe much of that superstructure was built on the platform of primitive Christianity. That the primitive Christians did meet in connected bodies, and that the individual churches submitted to the general decision is plain enough; but that there were all these *Church Courts* and each of these one above another, I suppose must be acknowledged as nothing better than a human invention from a divine original.

Fourthly,

Fourthly, the Independents say they can bring stronger arguments still, than any which have ever gone before them; and that too, is asserted by some of them with a considerable degree of positiveness on their own behalf, that their government was precisely the determined plan of the Lord Jesus, the great Head of the Church. Others may observe, as it was a discipline newly invented, so by argument from Scripture it has been but ill supported.

The Baptists, of the stricter sort, have also precisely determined, that not one single Christian upon earth, if next to an Angel, has a right to Christian communion, unless baptized; or, as we suppose, re-baptized, according as they conceive the prescript mode of the word of God: and they wonder that we cannot see matters as clearly as themselves. But wonders never cease.

I bless God, however, for the credit both of our Independent and Baptist brethren, that they never were as yet favoured with the civil sword; for I would not have ventured to pass my word for them more than for others, that they would not have persecuted also, had they been intoxicated by civil power. The best of men are but men at the best\*.

\* It has been said, the Independents once had the civil sword  
and



As, however, I have made some free remarks on the different parties in the North ; I beg permission to come a little nearer home. Nor am I at all fearful to tread this ground, as I am satisfied my only aim is to invalidate the weak pretensions of the bigot of every party ; and to convince Christians in general, private discipline still being preserved, that they are, or ought to be, one in Christ Jesus. Now I conceive *strict* independency to be the *Antiburgherism* of the South.

Without the least reserve, I therefore make some remarks upon the origin and government of the Independents properly so called, which are by no means so applicable to others, who inconsistently assume the name, but deserve a better.

So far as I can trace the origin of this new mode of discipline, scarcely a shade of it existed in any ecclesiastical historian whatever, till toward the latter

and yet did not persecute. I ask when ? it is answered during the usurpation of Oliver's days, for Oliver was an Independent, and a Presbyterian also, when it best served his turn. But during all that time the Church continued Presbyterian, though Oliver, that he might please all parties, was an enemy to persecution, and flattered all by turns. In this he individually shamed many who went before him, but nothing of this proves that the Independents, as a body, possessed the civil sword.

end of the reign of James the First. Mr. Henry Jacob privately collected a congregation on that plan in 1616. These, from the persecuting spirit of the times, could only keep up their discipline from house to house; but when the spirit of persecution began to be considerably controlled, towards the latter end of the reign of Charles the First, this denomination, between twenty and thirty years afterwards, began to make a more public appearance. I account, therefore, for this mode of government, if less from the Bible, yet more from the times\*.

Now it should be remembered, that in those unhappy days, as we have before observed, two Church governments had entered the field of battle with all the civil authority which each could procure. No wonder, therefore, that the Preachers of both sides of the question too much forgot their message, and preached up ecclesiastical polity, instead of the

\* We hear indeed, previous to their more regular settlement as a body, of the ministerial labours of Robert Brown, of Rutlandshire, a man of good family. From him the Independents were originally called "Brownists;" but it were a reflection to entail his name on the present body of that denomination; as Robert Brown, after he had suffered much from the persecuting spirit of the day, turned an entire apostate from his original profession; received orders and preferment in the Established Church, and finished his apostacy from his principles by a very idle and dissolute life.

Gospel

Gospel of our salvation. This was naturally productive of another extreme. The real, retired, plain Christians assembled among themselves, and wisely shut their ears against these unprofitable cabals.

Rather than submit to such a tiresome and turbulent ministry, they attempted to better themselves as well as they could. They therefore sought for the best and purest men from among themselves, to give the word of exhortation. Many of their first preachers were doubtless illiterate and low; but tinkers, taylors, coblers, &c. proved better Preachers, with the grace of God in their hearts, than the angry political Preachers of either party in those unfortunate days. Afterwards many of the characters who joined them were very learned and respectable men. These unhappy events led them to a separation; and this separation they found necessary to reduce into a system, and consequently like all others, as well as they could, they attempted to sanction their system from the word of God.

Now in regard to the internal government of every Church, it must be congregational; and I know of no Churches but what are so, where there is any *real* government at all, whether Methodist, so called, Moravian, Quaker, or Presbyterian. Such, therefore, as wish rather to chuse the



term congregational, use an expression not sufficiently descriptive of their government, all others being equally so with them: they, therefore, are strictly independent. For, according to them, a body of Christians, voluntarily collected together, have nothing to do as a church with any other body but their own, though even of the same denomination: and it is by the mere vote of the elective body that such a gifted brother is ordained; and what they did in thus ordaining, they can at pleasure again undo by rejecting. If others afterwards elect him, he is again a Minister; and if again rejected, he is again stript of his office;—and this may take place a hundred times.

Further, it is their idea that it is unlawful for a Minister to hold communion with any people but his own, restricting the administration of ordinances alone to the people who elected him to the office.\*—The very quintessence of Anti-burgherism sublimated and double refined! Nor is the inter-

\* Upon the death or deprivation of a Minister, it is an expression of their's to say, their Church is in "a widowed state;" so that to receive the Communion from any other Minister till married to them by the choice of the congregation, is an act of spiritual adultery. I once pressed home upon a good man, rigid for that discipline, how far the metaphor was scriptural and just, and soon found that I pressed rather too hard. All, however, are not so rigid, but this is the strict independent sentiment.

ference of Ministers at all necessary even for their ordinations, only as their gifts and abilities may put a gloss upon the business before the congregation which attends. Their members, in some respects, may be somewhat less restricted than their Minister, as they are at times permitted to be occasional communicants, if admitted by the suffrage of the people—the Minister having equal authority with an old woman on these permissive occasions.

Now, what conclusion is to be drawn from this restricted mode of discipline? Why, that no churches but their own have a Christian Ministry throughout the world; though the Minister may have lived like an angel, have preached the Gospel for half a century, and have brought a thousand souls to Jesus Christ. And should such a Minister chuse to end his days with them, nothing of his former ordination is to be considered. There is no ordination but merely the people's choice. While thus they so freely use the knife of amputation, respecting the office possessed by all other Ministers throughout Christendom but their own; in demanding such a re-ordination they have little reason to complain of the Church of England or of Rome itself, in exacting a similar re-ordination for all who were not before episcopally ordained.

But

But in what part of the word of God is this new method of ordination by the mere election of the people so rigidly enjoined? Of two elections only we are informed in the New Testament, the one that of Matthias, the other the election of the seven Stewards, commonly called Deacons; it will puzzle the wisest heads among them to find a third.

A strict Independent congregation is therefore a complete spiritual republic. All other republics are incomplete. In those they act by their representatives. But in this youngsters and old ladies all act for themselves. They neither have, nor can they have Rulers, Overseers, or Elders, for each has a positive right to rule, to oversee, and to control the conduct of his own Minister. As to Elders, the novice ranks with them the moment he is admitted. The Minister is the speaker, and only the speaker, of their *Spiritual House of Commons*, for in other respects he is just like the Pope, though by the rule of reverse, *servus servorum*, he is without a vote for himself, and without any possibility of redress.

I have, however, apologized for this government. It is modern, and it was ill digested in troublesome times. It is to be lamented, therefore, that



that these spiritual republicans should have been branded as political republicans also. They were only driven into this extreme of church government by the stress of the times. Since then they have received sufficient proof, that under a limited monarchy, their spiritual republics are thoroughly protected and preserved. This has rendered them loyal subjects to our constitutional government, which, for above a hundred years, on every emergency, they have strongly evinced.\*

But, perhaps, it may be said, the separation and independency of the churches naturally demanded this discipline. But this is running too fast; for we would next ask, Where is the separation and independency of the churches to be found in Scripture? I am sure not in the Acts of the Apostles, where we have frequent meetings of the whole body in connexion. They assembled connectedly, they consulted connectedly, and they acted according to the judgment of the connected body. See Acts xi. and xv. &c. &c. But when it is added, it was not a few, but the whole Church that was consulted: it would be very difficult to shew how many were consulted among the multitude, the many thousands of them that then believed, and met at the

\* When we speak of a general body, it must be admitted, that there may be individual characters of a different complexion from the body at large.

same time. But this would be nothing to the purpose; for while sometimes we hear of the Apostles and Elders, at other times the brethren are mentioned as a part of the congregated body, upon the very face of the business, this will never lead to the idea of separated and independent communities. And the word Church itself, in my opinion, stands more in the way of common sense than most words besides. For what does it, after all, mean?—a mere gathering together. The very same word is applied to meetings of Heathens and Jews, and a mere mob, as well as an assemblage of Christians. And whether in larger or smaller bodies, they still congregated; and a congregation, whether small or great, in Scripture, is ever translated in one sense a church. Nothing, therefore, could be thereby determined. It is enough to prove that they met, consulted, and acted together in those days; therefore they evidently appeared not to be independent, but united. And consequently it is not to be wondered at that the ordinations of those days presented another aspect than those now practised among the Independents: for we find the Apostle Paul directs Titus,\* without the least ceremony, and without re-

\* I do not know what our Independent brethren say about the direction given to Titus, to set things in order, without ever hinting at the call of the Church, though I don't doubt there is a method of explaining it away.

ferring to the choice of people, to ordain Elders, Overseers, or Bishops, (terms evidently synonymous) in every city, which would have been contrary to all common sense, if they had a scriptural and exclusive right to ordain them among themselves by their mere elective voices; unless it can be proved that two appointments to the same office, by different persons, are better than one.\*

Equally conclusive, I conceive, is that passage, Eph. iv. 11. to the same point. He gave some not only Apostles and Prophets, now granted to be non-existent, but also other officers which still exist, and must exist so long as Christ has a church on the earth, Evangelists, Pastors, and Teachers. But *afterwards* it may be said, they *might* have been elected by the people. This *presumptive* evidence proves nothing; for others have as great a right to say they might not have been so elected, and with greater probability, as the Scripture speaks nothing about such an election. And again, if God the Holy Spirit first made them, and the people afterwards only chose them, their creation

\* It will presently be investigated how far all these Elders were public teachers; the argument, however, is conclusive among those who suppose they were; and whatever their office might have been, Titus was commanded to appoint them, without the most distant reference to the people's choice, though such a choice might virtually have been consulted.

T

could



could not be in the choice, unless things can be created after they exist.\*

Having thrown these few thoughts together, what conclusion is to be drawn from all those various

\* That I might know the utmost which could be said on this subject, I consulted good Dr. Guise, one who was much for cramping the Gospel Ministry, according to the rules of strict Independent discipline, as being also one of the most spiritual and wise of that denomination. He says, on the Apostle directing Titus to ordain Elders in every city, that they *should be chosen by common suffrage*. Now this I call an interpolation. But as that text certainly does not help him out, he refers to Acts xx. 28. where Paul sent for the Elders, and only the Elders of Ephesus, probably wishing that the younger ones, and especially the women, might remember his advice to be *keepers at home*. Now why this valuable commentator referred to this passage I am at a loss to determine, when it is expressly said, the *Holy Ghost made them overseers*. Now if the Holy Spirit *did*, the people's suffrage *did not*.

Then he refers us to 1 Pet. v. 2. "Feed the flock of God which is among you; taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." Now what this text has to do with *the suffrage of the people making the Minister*, I am as much at a loss to discover, as I should have been had the Doctor quoted from Exodus xvi. 36. "Now an omer is the tenth part of an ephah,"

To be sure the Apostle adds the prohibition not to lord it over God's heritage; but this prohibition to the Ministers not to lord it over the people, has no more to do about the business of election, than if he had prohibited the people from lording it over their Ministers.

contentions among Christians, each of them having been alternately convinced that their's was precisely the order which God had decreed for the government of his house? Why, I verily believe, and wiser heads than mine have thought the same, that nothing was precisely determined, but that we are referred to general rules, and that these were brought forward just as circumstances demanded. The community of goods, the washing the feet of the disciples, the attendance at the feasts of love, were adopted as the case required. But these having in them nothing of the nature of appointed standing ordinances, and not being supported by an express command, were afterwards omitted. There was no law, consequently there was no transgression. They might be dropt, therefore, without any disobedience to the Divine Director.

This, notwithstanding the nearer we act according to the primitive precedent, the more we may expect the blessing of the Great Head of the Church upon our labours. Under such considerations, what was the nature of the primitive Ministry, as revealed in the word of God?

What, for instance, was the character or office of an Apostle? Was it only for the time then being? or does it now cease to exist? I controvert not the

point. But this I seriously maintain : If we are not to have Apostles, it is impossible that the Church can live, or be enlarged, unless we have men of an apostolic spirit. I quote that text, the standing order of the Lord Jesus, which all his Ministers, more or less, as circumstances may direct, are bound to keep in view. " Go ye forth, into all the world, and preach the Gospel to every creature : " entailed on the Church to its latest ages, by a promise of an immediate vouchsafement of a Divine influence—" I am with you always, even to the end of the world. " Every Minister will have enough, and more than enough, to do among the ignorant and profane of his vicinage, if he has a heart to undertake it. Now whatever cramping rules some people may adopt, by supposing that no man is a Minister, unless over the little body who elected him, or whatever other restricting laws, to prevent the Lord's messengers from " doing the work of Evangelists, and making full proof of their ministry, " " by being instant in season and out of season, " they do infinite mischief to the cause of Christ. I ask, what is to be done among thousands at home, virtually without the Gospel, and tens of thousands in Heathen lands, if men of this spirit are not ever to exist in the Church of Christ ?

Surely, therefore, men far superior to those of the pastoral office must be raised up, in every age ;  
men



men who can prove they are even " more than Ministers of Christ, in labours more abundant, in stripes above measure, in prisons more frequent, in deaths often."\*

Now nothing appears to me so detrimental to the spread of the Gospel, as when the work of the Ministry is fettered by human inventions, by whatever denomination these inventions may be adopted.

Equal mischief I conceive to be done by the proud demands of some of the high Episcopalians, who conclude a man to be as criminal before God, as were Corah, Dathan, and Abiram, if he should presume to preach, unless previously sent by them; while, perhaps without any great breach of charity, the Christianity of the ordainer and of the ordained may be equally liable to suspicion. Now I do verily believe the whole work of making Ministers rests with God alone. And while one party affirm it is by

\* God blefs our regular Independent brethren with these proofs of their Ministry. Perhaps this may be a proof to us also that we must correct ourselves in having said that they received their Ministry not from the Lord, but from *man*; as the voice of the people confers the office. I declare, however, how glad I should be, if in my power, to run a thousand miles, with a plaster in my hand, either to heal the broken head, or lacerated back from the stripes received above measure for their holy and zealous attempts to bring the unruly multitude to the knowledge of God our Saviour.

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the people's election, and another by the power of ordination of Presbyters or Bishops, the Lord will give his people to know that the Holy Ghost is the only maker of every spiritual church officer,\* and that ordination was nothing but an apostolic institution, giving the right hand of fellowship to those who were previously ordained or sent of God. And instead of supposing that the people's choice made the Minister, the people should have nothing to do in choosing the Minister, as their private pastor, till he be first ordained or appointed by God. And while it is readily admitted that the pastoral charge, over separate bodies, must be kept up, and should in common sense be referred to the choice of the people, yet this is not to be conceived as the principal and *main* design of the Ministry, in any age of the Church; and when once a Minister of Christ has proved himself that sacred character by his gifts and graces, he should be universally received as such in all the Churches of Christ, wherever in divine Providence he may be wanted or called, however the rotten prohibitory rule, *it is against the order of our Church*, may be in the way, in opposition to the standing order of the Holy Spirit. I write the more freely against this sentiment, as I am sure it has done  
abun-

\* I verily believe also, that the office of a *Deacon*, so called, is but little understood, if not entirely misunderstood, in many of our dissenting congregations. What these really were, and how far

abundance of harm ; and am happy that among the more liberal-minded Independents, there is a better and a more enlarged spirit. Still will I sing for them, myself, and others,

Let names, and sects, and parties fall,  
And Jesus Christ be all in all.

Now nothing proves a fact like experience. In England, through the mercy of God, we have of late

far distinct officers from others, perhaps may better be understood by the sequel.

The word *Διακονος*, though in very frequent use, is only translated *Deacon* in two places in the New Testament; once in 1 Tim. iii. where the word is carried through the chapter; and in Paul's dedicatory address to the Philippian Church, but never once mentioned in Acts vi. which is generally supposed to contain an account of the first creation of that order of Church officers. But if we look into circumstances as they then existed, they were certainly widely different from what are now before us. Then they had all things common; and at their feasts of love, they lived together as in a common hall; the times of persecution then directing them to the temporary dedication of their property, that they might live and die together as sufferers in the same cause.

Now I conceive these seven Stewards were appointed simply to take care of those concerns, under such circumstances as then existed; and Jerusalem seemed to be the principal place of their designation, as we do not hear of the like officers being appointed to other Christian congregations.

Nevertheless it is most fully admitted officers like these will ever be needed in every Christian community, though the cases may



late been given up to an old apostolic injunction, in a measure new revived, "Exhort one another daily, while it is called to-day." We have had a multitude

may be dissimilar to the above, and naturally, as with them, these will be referred to the people's choice.

Now I really conceive, strange as it may appear ! that the mistakes respecting this office, among the Dissenters and others, arose from a Popish original ; that communion being ever fond of garnishing their church by a multiplicity of officers, and pretended mystical ideas, adopted, in their vulgate Latin translation, abstruse expressions, only calculated to mislead. Hence the word *παράκλητος*, must be by them translated Paracletus, so they have rendered it in English Paraclete, in our translation, the Comforter. So by the same Popish translators, only in the two instances quoted above, we are treated with the barbarous word *Deacon*, and our language knows nothing of the character, but as received from them ; the plain simple meaning of the expression being only minister or servant. Let the translation then be undressed, and we shall lose our officer. Both for Bishops and Deacons we have nothing, but overseers, and ministers or servants, and the office of a servant or minister is no new creation.

To illustrate this : how preposterously would it have sounded, had it been translated Christ was made a *Deacon* of the circumcision, there translated minister, Rom. xv. 8. And still more so, is Christ the *Deacon* of sin ? There also minister, Gal. ii. 17. Thus again Christ speaks of his worshippers, "Where I am, there shall my *Deacons* be:" there rendered servants, John xii. 26. St. Paul, speaking of civil magistrates, says, "He is the *Deacon* of God to thee for good," Rom. xiii. 4. People little think that the Lord Mayor of London is a *Deacon*, or rather

titude of private meetings among ourselves, not to talk politics, and cabal against government, but for exhortation and prayer. By this primitive mode of procedure, a great number of very valuable Ministers

an *Arch-deacon*. Peradventure Phœbe, "a servant of the Church," should, to have kept up this translation, been called a *Deacon* of the Church; and, if one word be better than another, she well deserved it. But it would have been a curious sounding translation indeed, had it been rendered, "Who then is Paul, or who is Apollos, but *Deacons*, by whom ye believed?" properly called Ministers, 1 Cor. iii. 5. Similar to this, "Whereof I, Paul, am made a *Deacon*," that is, Minister, Col. i. 23. and again, v. 25. "And so Timothy, the Grecian Bishop, is also called a *Deacon*." "If thou put the brethren in mind of these things, thou shalt be called a good *Deacon* of Jesus Christ," better translated Minister. See also 1 Thess. iii. 2. So also, had our translators gone through with the coinage, and rendered the verb *διακονέω*, to *deaconize*, they would have been nearly as preposterous: for then it would have ran, "Peter's wife's mother having been healed of her fever, arose and *deaconized* unto them," Matt. viii. 15. So it is said, "Our conversation is to be always to the use of edifying, that it may *deaconize* grace to the hearers," Eph. iv. 29. The women who ministered to our poor Saviour of their substance, that we through his poverty might be made rich, are said to have *deaconized* unto him, instead of administered. And again, "The Son of man came not to be *deaconized* unto, but to *deaconize*," Matt. xx. 28. And as a further proof of the clumsy effects of this awkward, unmeaning, new invented word, even the damned themselves are represented as saying, "Lord when we saw thee sick, &c. and did not *deaconize* unto thee?" Matt. xxvii. 55. And to finish my criticisms on this subject, Judas was a *Deacon*; unless it can be proved that the person who does the office is not the officer:

nisters have been raised up. Some from the army, others from the navy. We bless God for the names of a Captain Scott, and a Captain Joss; for Captains may have tongues, and brains, and grace, as well

for thus stands the original word, "He was numbered with us, and obtained a part of this *deacons*hip,"—*διακονία*, more properly Ministry. And yet this *diaconal* office was the apostolic office, Acts i. 25. brings this to a point: "that he," the elected person, Matthias, "may take this ministry, *deacons*hip, and apostleship, from which Judas by transgression fell."

One blunder frequently involves another. Our translators of the Bible being mostly High Churchmen, supposing that Episcopacy must be founded upon the apostolic office, are pleased to confer on this apostolic *deacons*hip of Judas, the title of a bishoprick,\* Acts i. 20. An unfortunate hit—for we hear of no other bishoprick besides this solitary one—shall I say it—belonging to the Right Rev. Father in God Judas Iscariot. Tricks upon words are tricks too common, and mere mistaken sounds mislead their thousands. Deacons, therefore, with some are supposed to be new established officers from the New Testament, though with most of them scarce a semblance of the original character can be traced. "Why," said once a

\* No reflection either on the office or the titles of the Bishop is designed by the above expression. But in a Church too much interwoven with the State, it is not improbable if a Judas was found among the purest disciples of our Lord, such should appear in these later ages of the Church. From the very bottom of my soul, I wish that every individual among our present Right Reverends, and some of them I much respect, may be such as can testify how far they have experienced that blessed growth of grace in their own souls, as to have rendered them from being "babes in Christ, to be Fathers in God," 1 John ii. 13. And that they may "by labours more abundant," "having the care of all the Churches," give the fullest proof how well they further deserve the title they sustain of Fathers in God, by thousands and tens of thousands of spiritual children being born again through their apostolic zeal.

grave



as Doctors. And men of inferior ranks in the same line, if not superior, have been equal to them in a wise conduct, a holy walk, and extended usefulness in the ministry of the word. Some I could mention, eminent in trade, not less eminent in the ministry of the word; perhaps the more useful, as having an influence over their dependents. And though these were neither chosen by the people, grave Independent, "do you not organize your Church according to the prescript rule of the word of God?"—"I trust we have."—"Where then are your *Deacons*?"—"We have them in plenty; and they readily come forward in this office to minister according to the primitive design."—"Why then do you not call them *Deacons*?"—"Because I do not choose to mislead the understandings of others, to set off the proud fancies of certain organized Churches, by adopting a barbarous translation used but twice, probably out of forty times, and consequently calculated only to mislead. As a proof of this, only look at such as are in general now called *Deacons*; and let it be asked, if they are any more like the ministers or servants of the primitive Church, than the spiritual lumber of too many of our cathedral and collegiate churches are to be compared to the pure and holy preachers of the word of life in the first ages of Christianity."

Let the language be changed into that which is literally scriptural, according to the plain sense of the Bible, by adopting the words *Servant*, or *Minister*, instead of submitting to the Popish trick played off upon the Dissenters, and others, by the term *Deacon*; then, instead of the *Minister* and his *Deacons*, it becomes the *Minister* and his *Servants*, or his *Ministers*, just the same name with his own. And it is well, if he does not lose something of the importance of his office-character by the bargain. Such are the charms which belong to words, and such are the *bell-wether* effects among all mere sects and parties upon the earth.

nor set over them against their will, yet accepted ordination from the general consent of the Church of God in those parts, and proved excellently useful in their day and generation. Others also shall I mention? Stone-masons, butchers, weavers, taylors, shopkeepers, and shoemakers, and a certain tinker who lived a century and a half ago\*, all of whom gave sufficient evidence that grace, good sense, and a sound knowledge of the word of God, may so far possess the minds of plain mechanics, as to render them abundantly useful, at least among those of their own sphere, if not of equal abilities to attack the proud ones, among the more learned of the day. Though they came not "with excellency of speech,† and of wisdom," and though their "speech and their preaching was not with the enticing words of man's wisdom," yet it came to the hearts of the people "in demonstration of the spirit and of power."

Nor do I know that there was any harm done to the cause of religion, when the proud Scribes

\* The Right Rev. *Bishop Bunyan*, who was quite the apostle of Cambridgeshire, and Bedfordshire, and though a Baptist, admitted all to communion with him whom he believed to be the children of God.

† Even Paul himself, with all his ability, renounced this style of preaching for this important reason, "lest their faith should stand in the wisdom of man, and not in the power of God."

and

and Pharisees discovered that Peter and John, two fishermen by trade, were "unlearned and ignorant\* men," when at the same time they acted in such a manner that their very enemies were constrained to take notice of them, that "they had been with Jesus."

Let this be exemplified by one instance, out of a thousand. A certain farmer, once well known to me, not like John Bunyan in one respect; for John, before conversion, was proverbially wicked and profane; but the farmer was always moral, yet ignorant of the Gospel. By reading some of the sermons of the late Mr. Romaine, he was called to the knowledge of the truth. The farmer was a man of good sense and great integrity; and he now conceived his domestics should not live without family worship. In his kitchen, the Bible was always as much in sight as the *bacon-rack*; and when he read the Bible to them, he could not but express the simple feelings of his heart. He wept, and they wept in concert. And in prayer he found he was not wanting in "the spirit of grace and of

\* *Ἀγράμματοι καὶ ἰδιῶται*, unlettered, and even ideots, or home-born, rustics. The same accusation the proud ones of Corinth urged against Paul himself. They said his speech was contemptible,—*ὁ λόγος ἐξουθενήμενος*, good for nothing. Paul and his associates are further accused, like Peter, as being *ἰδιῶται*. *ὅτι τῷ λόγῳ*, home-born in speech.

supplica-



supplications." Thus being enabled to tell his own wants before his family, they began to find out their wants also. This answered the end. The family was filled with surprize, and they surprized their neighbours, who stole in to partake of this worship. The modest farmer resisted the call. He had a gracious sister, who charged him not to fight against God, for that others, besides his own family, were benefited by their attendance. The farmer submitted; yet he was no enthusiast, but a solid, pious thinking man, and had a good knowledge of his Bible; and no man of good sense, though he has neither Greek, Latin, nor logic, will ever talk nonsense. Thus he commenced a preacher, and was wonderfully blessed; quite the apostle, the reformer of the neighbourhood. The generous public speedily accommodated the farmer with a convenient place of worship, in a town in which the Minister of the Establishment was the only Minister, and he a glutton and drunkard in the extreme. The farmer was solemnly ordained to the pastoral, or episcopal charge if you will, and the communion among them was very seriously and largely attended.

In Wales instances of this kind have been remarkably common, by a variety of the same sort of instruments; a people rude and uncultivated have been

been more than civilized ; they have been evangelized thereby.\*

Now I humbly conceive just in this way God raised his Ministers in primitive times, that any one who had an ability might use it for the instruction of others. The office mentioned in the sixth of the Acts was quite remote from that of a preacher ; for they were appointed merely for temporal concerns, to take care of the monies of those who had sold their possessions, and to serve the tables while living together in common halls, that the Preachers, or Apostles, might be more at liberty, and yet two of them were *preaching stewards*.† I believe also with the Church of

\* I present the reader with an observation from Archdeacon Pailey. " After men became Christians, much of their time was spent in prayer and devotion, in religious meetings, in celebrating the eucharist, in conferences, in exhortations, in preaching, in affectionate intercourse with one another, and correspondence with other societies. Perhaps their mode of life in its form and habit was not unlike the *Unitas Fratrum*, or of modern Methodists."—Pailey's Evidences, vol. i. p. 38.

So that Archdeacon Pailey supposes the Methodists and United Brethren or Moravians, are now acting among nominal Christians, as the primitive Church acted among real heathens. We thank him for the observation. He has put us in good company. It is to be hoped, after such authority, we shall not be called *modern enthusiasts*.

† Stephen was well known to be one of those preaching Stewards, and Philip was the Apostle of Samaria ; nor do we find that the Apostles were angry that another of the Stewards should

run

Scotland that all Elders were not Preachers, though probably when they met in mutual communion they were among the number of those who "exhorted each other," but nothing further. "Let the Elders that rule well be counted worthy of double honour, ESPECIALLY they who labour in the word and doctrine." Now notwithstanding the distorted attempts to prove from this text that all instead of some of them only were Preachers, I hardly think any one will say there were as many Pastors or Preachers as Elders, especially as mentioned in the Ephesian or Philippian congregations\*.

Elders, moreover, is the common word for seniors, of Jews, Gentiles, or Christians, and only relates to seniority of age or influence; hence John and Peter are called Elders, though Apostles. I cannot find therefore that Elders *ex-officio* were necessarily Preachers; though I believe many of them did preach. And I am much more confirmed in my opinion by the advice given to these Elders or Overseers, there translated Bishops, by Paul in his

run about as an Itinerant Preacher; but, on the contrary, they at Jerusalem sent Peter and John to help him in the work.

\* Some good people who met in the North, rigid for Independency, thought they had proved that all Elders were Preachers, by asking if all Preachers were not Elders; the first proposition being granted, it was supposed the other would follow in course. It is just as readily granted, that all Kings are men, but it is not as easily proved therefrom, that all men are Kings.

first



first Epistle to Timothy, chap. iii. the principal design of which seems much more calculated to delineate a character civil and domestic, than that of the Minister of the word. Out of the sixteen rules there laid down, not one expression has a look exclusively towards the Ministry, but that single word "apt to teach." And it sounds as odd to me, that men in the ministerial character should be advised by Paul in those days not to be drunkards, boxers, and brawlers; as it would be in these, if any aged Minister should advise his junior brethren in the Ministry not to be Jockies, Merry Andrews, or exhibitors on the public stage\*.

I know

\* Having already given the Reader a long note upon the office of *Deacon*, I shall add some further observations on that of the *Elder*. These officers are no where mentioned as being alone or single, but always as being many in every congregation. And they are evidently said to be *overseers, rulers, leaders*. They are also mentioned separately from the brethren. Their office more than once is described as being distinct from that of preaching, not only in Rom. xii. where he that ruleth is expressly distinguished from him that exhorteth or teacheth, but also in that passage, before quoted, 1 Tim. v. 17. I believe, therefore, their office was to manage the internal matters of the Church, though they were still left at perfect liberty to labour in the word and doctrine; that the Apostles and Evangelists might go about preaching every where, "that men should repent;" for, I confess, I find nothing in the New Testament which conveys the idea of a settled Minister over a separate congregation. I believe the primitive Preachers were almost, if not altogether, itinerants. They were much influenced by the recent conduct of their Lord and Master,

I know this ground will be considered as new, but I request the reader to take his Bible and seriously peruse the chapter, and ask whether the advice given

who went about preaching throughout the cities and villages of Judea, the Gospel of his kingdom, while he had not himself an abode where to lay his head.

Now, under such a dispensation, the office of *Senior, Elder, or Superintendant*, was natural. And I was astonished recently on reading Dr. Owen on Church Government, that he, though quoted as the grand apologist for the Independent Government, fully admits and strongly insists on the office of Elder as above mentioned, while he equally contends for that disjointed and unconnected government which renders such congregations strictly independent.

Now, I believe, upon a simple review of the whole matter, it may be said to lie thus before us.—The Churches, in regard to their own internal discipline, were in a measure congregational; so even Dr. Owen calls it, though he talks as strongly as a Presbyterian about *Ruling Elders*, supposing the Minister, from his office, to be one of that body. But these separate companies, if it may be so illustrated, while managing their own private concerns, were members of one and the same city, uniting and connecting themselves into one body; and that every Member or Minister of any Christian Community was at home wherever he went. Supposing this to be the case, the Apostles and Evangelists, being engaged as Itinerants, the need of such Elders and other servants is naturally accounted for.

And though much has been said about such officers, as Apostles and Evangelists, being now extinct, I have already observed, if their office exist not, the spirit and design of such offices never can be extinct, while the Gospel is "to be preached to every creature, even to the end of the world."

Notwithstanding what I have advanced respecting primitive Itinerancy, the pastoral charge is the necessary and natural result,

And

to those overseers and servants, called Deacons, whom I conceive to be nothing but the subordinate characters belonging to the same office, is not fairly descriptive of what much more becomes the behaviour of those who are entrusted with the outward management of the affairs of the Church, than with the public Preachers of the word of life.

And while I have repeatedly pleaded for the people's choice on these occasions, declaring myself only a dissentient respecting that choice constituting the Minister, yet I request my Northern Brethren to remember, that such an election is no where expressly revealed, and that every new revival of the work of God is ever promoted by a revival of the spirit of Itinerancy. Great caution, therefore, from the silence of Scripture, not only may, but should be used, for a variety of reasons, as far as their influence can possibly extend.

First, let the people, at all events, be matured to know the Pastor they really need, and who he ought to be, and then let all due deference be given to their choice; but to give a set of raw disciples, the mere offspring of the day, perhaps the hasty product of a few animated sermons, an idea that they have a right to chuse and make their own Ministers, is very injudicious. This ever must be productive, as it has been in many cases, of the most extended evils; every encouragement being given them thereby, "after their own lusts to heap to themselves teachers having itching ears," and perhaps the most loquacious upstart is to be the man. All this is just as absurd as to suppose that a set of new recruits are immediately competent to nominate their own general, or a set of mere school-boys to appoint their own master. At least then let them wait till they have sufficient grace and stability to chuse that pure and holy man who still wishes, notwithstanding his pastoral charge, to do the work of an Evangelist, and their choice may be a credit to themselves, and a blessing to the Church at large.



I know also, that this view of matters will considerably lessen the idea of ministerial importance, when the Preacher is found promiscuously among all sorts of characters. Nor shall I regret the consequence. Much mischief is daily done by the false gloss put upon the Ministry by most of our consequential manufacturers for this *trade*, and God's own method of sending forth his labourers is thereby considerably impeded.

Some, however, will say, that such unbounded liberty will give scope to unbounded licentiousness. I answer it is no argument against the use of any thing, that it is liable to abuse. But the observation is entirely unjust. For while it is admitted that some ignorant, worthless enthusiasts, will make the cause of religion the pretext of their mercenary and wild designs; yet review our Universities, and too many of our fashionable dissenting Academies. Can any thing equal the ignorance and inattention of some, the wickedness and atrocity of conduct exemplified by others, who are sent to these places that they may make a mere trade of the Church? and instead of supposing that such can be Christian Ministers, or the supporters of Christianity, is it not next to a miracle that the bad lives of such Ministers have not long since

since been the cause of the utter destruction of the glorious dispensation of Christianity itself?

We may next consider how much less liable to abuse is this liberty allowed by the word of God. They who take up religion as a matter of choice, are much more likely to be sincere, than others who take it up as a matter of mere profession. Such, therefore, as presume to serve them, are sure to be more narrowly watched, and are less under the temptation to mercenary designs. If any arise of a bad description, immediately as they prove themselves to be such, they are in course neglected, and sink into their native obscurity and contempt, while many a base hypocrite is kept in office by the payment he receives. But, on the other hand, by the allowance and promotion of this liberty, many fair fine characters have arisen, though not bred to the profession, who yet have maintained a very honourable station in the Ministry of the Gospel. By their private fortunes or secular employments, they have manifested a noble disinterestedness of spirit, and given full evidence that while some can follow religion as a trade for themselves, there are others, though preaching tradesmen, who make no trade of preaching; and fully prove they have nothing in view but the glory of God in preaching the Gospel of our salvation to a ruined world.

Do

Do we then argue from hence against the very existence of our Universities and Academies, as being useless and dangerous? Not a letter have I hitherto dropt against human learning in itself considered; and consequently not against the places in which it is promoted\*. In point of outward

\* I have only hinted that *some* Universities, *fees of office* being properly considered, have rendered their honours so very attainable, that, thereby, they may damage the sale of the commodity, and then they must reduce them perhaps to *half-price*, especially as the times grow hard.

Some years ago I received a letter from America, evidently written by a poor professional gentleman, being by occupation, a *trader in Divinity*, or, as some more elegantly call it, *the Science of Theology*; lamenting that, though he hoped by *divine authority* he was called to the Ministry, yet for want of a little *human authority* he could scarce make *both ends meet*.

He requested me, therefore, that I would petition the board of Dissenters in London on his behalf, to send him over *some human authority*, to help him out in his business—a *manufacturer in the Science of Theology*.—Notwithstanding boards and benches are hard things to deal with, I attempted the arduous task, and regaled my fancy for half an hour in framing a letter to a respectable friend who was somewhat connected with that board.

With all due deference, I lamented that a poor Minister, with nothing but a *little divine authority*, should be obliged to send quite across the Atlantic for the additional assistance of *human authority*. I therefore humbly advised, that our *human authority* gentlemen would compassionate the case of our brethren in America; and that they would be so kind, from the plenitude of their power to constitute another board of the same sort on that part of the globe,



outward civilization, I strongly plead for their existence; and while, in a religious point of view, I lament their perversion from the purity and simplicity of the Gospel, by making men of no religion to act a religious part by mere human rules and devices, their doors might still be opened to such as had given full evidence of their spirituality and fitness for the work\*. Without a principle and foundation, in vain do we give even a sound orthodox creed in charge to the judgment, and in vain do we teach the student to parcel out his text according to certain cramped rules of logical discussion; and in vain may the long and tiresome task be committed to memory, that he may *cheat* the auditory as an extempore preacher; his work will not only be miserable and irksome to himself, but his ministry also be dead and flat to the souls of his hearers.

globe, calling it *the board of human authority*. But had I then known with what ease, and freedom, and good nature, the same commodity is so easily to be obtained from us at home, I think I should scarce have preferred my petition for such an establishment abroad.

\* The best of our Dissenting Academies in England allow admission to none who have not first proved that they have both gifts and grace for the work; and when this is ascertained, they send them about to preach in the villages, so far as is consistent with attention to their studies.

Not

Not that we are from one extreme to dash into another, and to suppose we are not to make the word of God in general, and the subject of each sermon in particular, the matter of our deep meditation and prayer; but let us borrow from man as much as we may, without this holy, and I may say natural, aptitude to teach, it were unnatural to expect any such exertions as will direct them to "be instant in season and out of season," and "to spend and be spent for Jesus Christ."

Two evils are the natural result of thus *making up* men for the Ministry. Many may be educated to a belief of the doctrines of Grace, without being converted to God by the grace of those doctrines. These undergo a sort of a *pseudo spiritual* manufactory. They are taught to *make* prayers and sermons according to what is called an orthodox plan, while the spirit and temper of the man renders him a dead weight upon the cause. From a want of spirituality in himself, he overlooks the same want in others. Hence the complaint which too generally, and I fear too justly, prevails, of conformity to the world among professors of religion. They can attend the assembly, the card-table, and even that complete synagogue of Satan, the play-house itself, as all being consist-

ent with *their sort of saintship*. They have discovered an easy way of reading these texts of Scripture, "Be not conformed to this world, but be ye transformed by the renewing of your minds." "Love not the world, nor the things that are in the world." And again, "Come out from among them and be ye separate, and touch not the unclean thing, and I will receive you;" and many other passages which might be quoted. Thus the truths of God are disgraced by the lax conduct of professors, and the doctrines of the Gospel are thereby brought into disrepute.

Another evil I also conceive arises from this method of education. It greatly cramps and fetters even good and spiritual men in their usefulness in the Ministry. When every sermon is, in a measure, to be precomposed, and then committed to memory, it must prove a considerable task to the burdened mind. Not only is all the warmth and animation of extempore speaking annihilated, but it is rendered too much a matter of labour to be often repeated. Now, if the Minister, after having duly considered the leading truths of his text, would but venture, under the Divine blessing, to enforce the subject from the natural ability which God may have given him, he would find his heart animated by the subject, and preaching would soon be his DAILY delight.



In the Scottish Establishment indeed, though the Minister be the most lively and zealous, and however miserable and ignorant his neighbours may be, yet should he venture out of the precincts of his parish, unless by the invitation of the Minister of that parish, whose district he presumes to invade, the General Assembly would soon correct him for the eccentricity of his zeal, and closely clip the wings of such a *wild* bird, till they had made him as *tame* and as *moderate* as themselves.\* Thus he stands with his hands tied behind him, without the least prospect of release, so long as he chuses to continue obedient to the rules of their Church. But the situation of the Seceders in this respect is entirely different. They may preach when, where, and as often as they please: and I really was struck with surprise that these good men had not been more in the habit of making better use of their liberty. Is it that they have been so long prevented by the wretched rules which subsist among them? or is it that the like sort of education and method of preaching renders it a task

\* The Canons of the English Church vehemently exclaim against a similar conduct; these, however, were never sanctioned by legislative authority. I bless God I have transgressed them a thousand times. They were the mere *bully* of the High-priests of the day; but in Scotland the sting of priestly vengeance is added year by year from the strong powers of their General Assembly.

too difficult to be frequently repeated? Some attempts, however, I am informed, have recently been made, not only by the Relief Church, but by other bodies of Seceders also, for the further spread of Gospel knowledge. They have all work enough before them, and the cause is glorious.—How much better that all lovers of divine truth should contend earnestly for “the faith once delivered to the saints,” than to contend against each other about forms and modes, which all acknowledge are in nowise essential to salvation.

After this general review of the state of religion in the North; if places of worship be still wanting, and the means of salvation be not equal to the necessities of the people, would it not be a blessing to the country at large, if some should exert themselves to promote what others still neglect? If, in Edinburgh, for instance, where there are supposed to be eighty thousand souls, exclusive of the inhabitants of Leith, and where there is not room in all the different places of worship, where the Gospel is preached, to hold above one quarter of the inhabitants\* were they inclined to

\* I had this information *indirectly* from two worthy Gospel Ministers of the Scottish Establishment, they computed at present, room for twenty-four thousand. I next consulted others who I conceived, might give a partial estimate on the other side of the question, and they supposed exclusive of the *half and*

come; if in that city another place of worship should be built†, what should be its glory? Let it embrace all who love the Lord Jesus, and be the centre of union among them who are now disunited; let it then be called *the Union Church*, and let her prove she deserves the name. Let her pulpit be open to all Ministers who preach and love the Gospel, and her communion equally open to all who love the Lord Jesus in sincerity.

From one consideration, however, above all others, a place like this seems remarkably wanting.

*half-Gospellers*, not more than eighteen thousand was the number. I have, therefore, taken the average.

† Should it be asked, if Lady Glenorchy's Chapel was not built on this liberal plan? it is answered, Yes. And had the worthy Foundress not given her Chapel over in *marriage to the Kirk*, she might have continued to have received her former friends, for whom she was originally designed. But, through this mistake, I, with others, stand among the excluded from the Chapel of one who was a visitant at my house, and an intimate acquaintance of all my family.

How strange the government of that Chapel whose managers can steel themselves against the known will of the builder, and so grossly pervert it from its original design, as a place of worship open for all who love and preach the glad tidings of salvation!

Blessed be God, though the hard hand of bigotry is felt from some in Scotland, yet the people in general abhor the evil, and insist upon the liberty of thinking for themselves. I humbly trust, from the affectionate attention of the people, a day of grace and glory is at hand,

Almost



Almost all places of worship are so closely pewed\*, and consequently become private property, as to render the attendance of the poor next to impossible. Let her gates, therefore, be wide open for their most free reception. For, be it ever remembered, "The poor receive the Gospel†." We are sure to exclude the presence of the Lord, when we exclude the persons of the poor. Thousands of these are perishing for lack of knowledge, even in Edinburgh. Here they will doubtless be glad to meet, as on common ground. While they find the doors so liberally opened to receive them, they will be much prejudiced in favour of the Gospel which they hear. The despisers of the poor are the despisers of the Lord. I would allot, therefore, at least half the area of this Church to them, that they may attend it with as much freedom as they attend a field-preaching. Like the Gospel itself, let this be its basis.

But it must be under some sort of management—Granted. I have supposed half the contentions

\* I do not think, among other things, that Pews were an Apostolic invention.

† So should the word be translated, the poor have the Gospel preached unto them; but among the *politer* Divines of the day, nothing is so disgraceful as *popularity*. The surest evidence of their sort of good preaching is, when next to nobody will come to hear it—none of the poor, and very few among the rich.

among

among religious people have arisen from a false supposition, that we must act again in every minutiae of Church Government the same part, though circumstances may very widely differ in themselves. I most readily grant they should be taken as our general model so far as present existing circumstances may admit, but I cannot suppose what then was done must again be done. I would not, for instance, advise the members of the Union Church to have all things common, though it is as positively asserted that the primitive Christians had all things common, as that the Apostles wrought miracles and preached the Gospel. I would not suppose they must dine in one common hall, because the Churches in those days lived together at their feasts of love; nor would I again suppose it would now be necessary for the Saints to wash each others feet, as once was the positive practice, where climate and other circumstances rendered such an act necessary for the purposes of mutual friendship and hospitality. Neither would I make a moment's dispute on the moral wickedness of a *pig-tail*, or the *periwig* of a Counsellor, because the Apostle tells us it is a shame for a man to have long hair\*, that is to affect the female

\* I have heard of a set of scrupulous disciples of modern date, who were determined to adopt every punctilio of primitive Christianity, and consequently entered into a serious discussion, on the  
fin

dress of the day. I would, however, divest my mind of all guides but the word of God, and adopt the simple and artless conduct of the first messengers of our Lord.

It evidently appears, I have already observed, that the Churches of old were in a connected state\*. When any dispute arose in the different Churches, these consulted the *general body*, and according to *their* decision so they acted. If this had not been their conduct the infant societies had soon been disunited †, and their strength had naturally evaporated by division. Should, therefore, the Union Church be commanded to “lengthen her

fin of *pig-tails* and *periwigs*, which lasted for several hours, till the disputants had nearly gone to loggerheads, and gave sufficient proof that they were not so well acquainted with the spirit of primitive Christianity as they conceived themselves to be.

\* The Episcopalians, the Reformed, and the Lutherans, in Germany; the Moravians, the Quakers, the Arminian Methodists, and all denominations of Presbyterians, have, in my humble opinion, shewn their wisdom in keeping up a connected government among themselves, and I have often grieved that the Calvinistic Methodists, so called, never united themselves into a body of similar description.

† I believe it has been observed, that this advice was sought for in subordination to Apostolic authority alone, which has since ceased, but Elders and Brethren of different cities are as much mentioned as the Apostles, from their being consulted and agreeing in the decision.

cords



cords and strengthen her stakes," and should other Churches be raised which might with a connexion with her, what should be the simple plan of their connected government?

First, as to her internal government—I like the idea of Ministers and Elders. The Elders, like *Aldermen*, or *Eldermen*, of a city, should be representatives of the younger members of the Church, whose general approbation should at all times be attended to. Government should be a delegated business, and a few, well chosen, always accomplish the best work. Now it should rest with these to attend to the management of the congregation, while the people at large should be heard on every just occasion: proposing no other terms of communion among their members than what the word of God demands; "Repentance towards God, and faith towards our Lord Jesus Christ;" that they should be persons of a *godly life and sound faith*.

Again, I would not only *statedly* admit such, but all others also of the like description, who wish for *occasional* communion. Thus far the government, I conceive, must and should be congregational, all Christians being best known at home. But how are these different churches or bodies to be best kept as one? Why, first I would seek for those

Ministers

Ministers whose zeal for the promotion and spread of the Gospel will never suffer them to *settle*, or, in other words, as with too many, to *lounge at home*. I am sure such alone will prove the instruments to revive the life of religion in any declining age of the Church. Now these men will not meanly attempt to make a comfortable nest for themselves, while they feast upon the spoils of a richer church, and permit the poorer congregations be starved to death. As soon as a set of men "who are lovers of their own selves," are permitted to cut and carve for themselves, and seize the fattest pastures they can provide on their own behalf, the work of God may be said to be in an obstructed and a diseased state. I advise, therefore, that men should be sought for who love an union, and are of a primitive and apostolic spirit; men who can now act among Christians sunk into practical heathenism, as the primitive Christians and martyrs acted among the heathens of the day.

I would advise also that the Elders should be all of them men of prayer, and great spirituality; such as are fit to assist the Minister in examining people for the communion, such as could occasionally drop the word of exhortation or advice when called upon to visit Sunday Schools, by instructing both the parents and their children; such as are fond of resort-

ing to hospitals and prisons, and all the abodes of human woe, and attentive above all things with other subordinate servants of the Church, commonly called Deacons, as they may be wanted, to the poor of their own communion, agreeable to the sacred injunction, " especially unto such as are of the household of faith." In short, let these examine themselves, let them be examined by the word of God on behalf of the congregation whom they are designed to represent, and for whom they act, if, agreeable to 1 Tim. iii. they are fully such as the sacred volume describes, and a thousand such Elders as these will never stand in the way of the Minister of the word, but may greatly assist him in almost every department of his work.

Now this, I conceive, was the simple plan of primitive times. Every hand and every heart was engaged according to the ability God had given to each: and what was the privilege of all, was made the more immediate duty of others; some of the Seniors or Elders, Servants or Stewards, being afterwards more solemnly ordained or appointed to the work on account of their gifts and ability to evangelize at large.

But to look a little further into the model long established in Scotland, and in many respects there cannot



cannot be a better, and the more likely to be useful, as being congenial to the minds and preconceptions of the people : I should suppose it would be truly profitable, if once every week, the Ministers and Elders and others, meet for mutual converse, for private prayer and consultation, for the general good. I would next suppose that these, joined with other churches in connexion, either by quarterly, half yearly, or annual meetings, as prudence might best devise, for the purposes of general consultation between such delegates of those different assemblies for the good of the whole, and to settle the exchange of Ministers, which, especially in an infant work, I would strongly recommend, and that for a variety of reasons.

Every Minister is not equally gifted, and may not have a sufficient variety statedly to labour in the same place, while he may move excellently as an itinerant. If, therefore, his stated labours might be injurious to himself and detrimental to the cause, such removes are but acts of kindness to the preacher, who, though of less ability, may be quite equal to others in the sincerity and devotedness of his spirit.

By this order of government men of stronger powers and superior abilities, vastly surprize and animate,

animate, while they move from place to place. I know that itinerant preaching has done wonders in our land, and this was God's primitive design, that his Ministers should go about "preaching every where that men should repent."

But I would further observe, that while the Primitive Church was very frequent in the administration of the communion, and while I conceive every private congregation should communicate at least every month, yet upon these general meetings a general communion would have a lovely and uniting appearance\*.

Were any observations necessary respecting the mode of conducting the public worship, it might be hinted that it is no where precisely revealed how it should be carried on, but like other things left to the judgment of the worshippers, as far as time and circumstances may admit, by giving us but the outlines of what they did : namely, that the word of God was read, preached and expounded, that prayer was made in the name of the Lord Jesus, and the praises of God were offered up in psalms and hymns and spiritual songs. Now I conceive the Scots method of conducting public

\* These general communions have lately been adopted in many associated bodies in England.

worship, as also of administering the communion, is, upon the whole, so very decent, primitive and solemn, that it would be impossible to improve it, and an unjust reflection to attempt it. I have already dropt some hints respecting lecturing or expounding, it is the most rational and instructive method of "causing the people to understand the word," and I heartily advise a serious adherence to that most excellent rule.

But in point of singing, I must be allowed to confess my surprize at their notorious want of improvement in that most blessed and delightful part of divine worship, and the strange prejudices which have been taken up even by a serious and thinking people, against almost every attempt toward reformation.

Now I never knew a Scots Minister make it a point to offer up to God *an Old Testament prayer*, merely because it was *the language of inspiration*; and very rarely have I heard of the use even of the Lord's Prayer, as not being sufficiently New Testament language: for that reason I myself omitted it when I should have been glad to have used it. Yet how often has it been urged that the Psalms of David, being *the language of inspiration*, are the only proper vehicle of our devotions in praise. But why



why Old Testament language while we praise, and nothing but the purest New Testament language while we pray? Are they not both equally to be conceived most solemn acts of our devotional worship before God? Why then should not the same rule hold for both? And again, taking care that the flights of poetry might not lead from the language of inspiration, what a translation of the psalms into English metre! Is it metre? Is it poetry? Is it English? why, for such a reason, are we to serve God in such distorted language when we sing, and yet attempt a style so different when we preach and pray?

But shall this prevent our revering the psalms of David as our best guide in psalmody even under the New Testament dispensation? Certainly not. I believe in no parts of Scripture have we so much of Christ as in those sacred hymns; and that a better model cannot be given for our present offering of ourselves before God in that part of divine worship. The psalms of David are rich in the language of personal experience, of humble devotedness, of childlike simplicity, of deep humility, of searching into the glories of our Christ; they are "honey dropping out of the honey comb," and from these all our modern hymn-makers borrowed their richest compositions, and the nearer that

that composition is to the language of original inspiration, as now understood under the New Testament dispensation, the richer taste is given to the hymn.

But still are we not at liberty as much to compose and sing a New-Testament hymn as to offer up a New-Testament prayer? Are we bound to read over the sermons of Moses in Deuteronomy, and the sermons of the Prophets, because they are inspiration? when we are told "the least of the kingdom of heaven is greater than they." While therefore, I admire the attachment of the people of Scotland to the pure word of God, I should humbly trust that the congregation, at the Union Church, in point of psalmody *alone* will set them a better, a more scriptural example, in singing the praises of our God more in the language of the New Testament dispensation.

Sounds are of much less consequence than sense; I therefore say less against what they call singing, though in general, it is not singing, nor yet even "making a joyful noise to the Lord," for it is in general, a *doleful* noise indeed.

Now if singing be the command of God, why should it not be well performed? Some indeed have supposed, that *snuffling, bellowing, and groaning,*

*ing*, have added to their devotion in prayer, and from a parity of reasoning may have concluded also in favour of this most barbarous way of singing; but while others have ears and any taste or judgment for musical sounds, such sort of psalmody, instead of adding to their devotion cannot but excite their extreme disgust.

On all sides extremes should be equally avoided. Concertos, and oratorios are never fit for the public worshipping assembly. Singing may be strong and good, yet simple, plain and neat, so that all may join. Charms of these sorts are from God himself, they soften and soothe the mind, producing a most happy preparatory frame for future good. Many a blessed evidence have I known of this sort; they have been first softened by the hymn, and afterwards converted by the sermon.

Perhaps I lament what may be supposed to be of less consequence still, I mean the *posture* of singing. Now this act of divine worship is an *immediate address to Deity himself*, the posture is ever mentioned as that of *standing*, nay, Angels are described as lying *prostrate* in praise. Sitting is a slovenly lazy posture for an act of such high devotion: many churches have lately reformed in this matter, and I beg leave to drop the hint.

Yet



Yet further I shall presume upon the spirit and temper that should actuate all such preachers, engaged to carry on, not a separate interest from other Gospel Churches, but an humble attempt toward the revival of the simplicity and power of real religion among all Churches, and only to establish a new work where the means of salvation are not already sufficiently provided.

Now these I would affectionately advise, wherever called in providence to preach, themselves to attend upon the purest and best Gospel Ministers who may reside in those parts. Perhaps these, like the liberal principles of the Church of Relief, may relax in their terms of communion, and demand nothing more than what the Scripture demands, *Faith* and *Repentance*. Wherever they conquer bigotry they kill a monster, and by this they prove, instead of attempting to set up another party, they wish to pull down a party spirit in all, that Christians may be all as one.

They need not be told with what simplicity and purity of conduct they should ever act, proving themselves willing to take up every cross, and submit to every mortifying difficulty; nor yet to be reminded how much the Minister is marked at home, by the poor family who may give him his

heartly welcome into his humble cot. Here he should deeply remember that he is the holy mortified follower of a most merciful crucified Mediator. He has no will of his own, his heart is absorbed in the will of God; therefore he eats the most humble fare with the most thankful spirit, he knows nothing of himself, "he is dead, and his life is hid with Christ in God."

In his preaching he has but three subjects, Ruin, Redemption, Regeneration. These are the doctrines which humble the sinner, exalt the Saviour, and promote holiness. He has no sneering reflections against any party; mere parties are beneath his notice. When these are more righteous they will be more liberal, and as to politics, to these he is quite a dead man.\* He preaches up a scriptural obedience to "the powers that are," for he "studies to be quiet."

\* It has been a very common trick to accuse Itinerant Preachers as enemies to Church and State, merely because they are enemies to the deadness and formality of some, and the rotten heathenish system broached by others. The design of this is to render them odious and suspected by the public. The tongue of malice was not wanting in the same charge against me when in the North, and the best method to confute the slander is to call forth the slanderers to prove the fact. It is a strange circumstance that a man should be accused of a crime which he himself never meant to commit.

In

In the style of his preaching it is in simplicity and godly sincerity, and far more remote from that worst of evils "FLESHLY WISDOM." He well knows his Bible and his own heart; and speaks from a divine experience concerning the glories of that Gospel "which has been the power of God to the salvation of his own soul."

In delivering his subject, he finds above all things, the benefit "of living near to God;" and while others tire themselves and their hearers, by *beating out* a sermon by the mere dint of labour and painful application; under such a spirit as he enjoys, the subject itself appears to his mind clear, lucid, and glorious. If he feels well, he will be enabled to speak well. And, while his spirit is thus under "an unction from the Holy One," the word will "come with power." He will little mind the charge of madness and enthusiasm\*, nor need he  
mind

\* Some years ago, a Nobleman of high rank and great ability, was lamenting to the late Dr. Price, the dissolute manners of the people belonging to a neighbouring Borough, and asked his advice, what he considered as the best plan to accomplish their immediate reformation. The Doctor's advice was, send them *an enthusiast*: and the Nobleman actually gave the Doctor a commission to provide them a supposed enthusiast for the purpose. This matter of fact, Dr. Price never could presume to  
A a 2 deny,



mind it, while he has "the wisdom that is from above, which is pure, peaceable, gentle, easy to be intreated, full of mercy and good fruits." And by such a spirit as this "wisdom will be justified of all her children;" prejudice highly raised, will

deny, though it appeared in print from his pen, that "Methodism, as he called it, was a *barbarism in religion*, a system of faith that sours the temper, and is a service of forms supplanting morality." The Doctor's only apology was, on a second edition, to omit the illiberal and unjust accusation, instead of candidly retracting his mistake.

This is one instance among many, to prove how far these people deserve to be credited in their boasted pretensions to candour and liberality of sentiment; and while they can arrogate to themselves the exclusive compliment of THE RATIONAL DISSENTERS, they as *irrationally* tell you also, that what they call enthusiasm, can bring a set of wild *irrational* profligates to a holy, prudent, and *rational* behaviour.

Ask them in return, what trophies they can produce from among the ignorant and profane? They are startled at the question. To expect a convert were almost an impeachment of the *rationality* of their system; it is enough for them if they keep such as already tread in the paths of virtue from running into the ways of vice. Mighty doings truly! Would the Physician be able to procure a single fee by his profession, if he had only to boast that he did not pretend to cure the sick, but such as he found well, he kept well. Nothing offends one like the supercilious pride of a people whose preachings and publications are not only useless, but abundantly worse. Who can be surprised that the admirers of a Priestley and a Belsham, terminate their wretched progress in error by a deliberate avowal of deism itself! If proof be demanded it can be produced in sad abundance,

as speedily be brought down, while the world itself will best make the comparison between "the precious and the vile," the Ministers who are sent of men, and the Ministers who are sent of God.

All the mighty and unmeaning clamour against what is called Lay Preaching\*, by such a conduct will soon be silenced. Let God make such Ministers, and let his Churches humbly and thankfully accept them, and assuredly they will be prosperous. These will be made the happy instruments of a gracious revival wherever it is needed; and under such an influence, the churches, without any degree of difficulty, will naturally drop into good and primitive order; and when they in return begin to become cold and formal, self-interested and full of themselves, they will decline as others have done. They will get into disputes and cabals, and sink into the spirit of the world, and thus be rendered worse than useless, till God shall again raise

\* I do think that the words *Clergy* and *Laity*, as they are generally understood, are more nearly allied to the tricks of Rome than most people are aware of; and if the people who love their Bibles read the New Testament, without the presupposed distinctions of different sects and parties, they would discover uncommon simplicity in the first ages of Christianity.

up another set of the same spirit which actuated the former.

Thus, in all ages, the Churches of God have known their waxing and waning days; and it should at all times be observed, that the very various forms of Church Government under which it has subsisted, have had their seasons of prosperity and decline. As, therefore, the great Head of the Church never restricted his most merciful operations, but has left his own disciples to determine these lesser matters, according to the general rules already given in his word; we act like him when we join with them who partake of his blessed image, and find it in our hearts to hold Christian and Ministerial communion with them who hold sacred and intimate communion with him. Thus may we live; thus may we die; devoted to his service, till called to his glory.

**FINIS.**



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